

The Improvement Era *March 1963*

ERA



Brigham Young University Brings Educational, Cultural Events to Church Members

WESTERN CONCERT TOUR

The largest concert tour ever to go out from Brigham Young University campus will present brilliant concerts in Western cities in April, 1963. The group will include combined select choruses of 300 singers and the BYU Symphony Orchestra, a total of 400 participants, conducted by Dr. Crawford Gates. Works to be performed are the Bach "Magnificat in D" and William Walton's "Belshazzar's Feast" masterpieces from the 18th and 20th centuries. Check the following schedule for appearances in your vicinity.

Monday, April 8, Las Vegas, Nev., LDS Cultural and Recreation Center, 8:30 p.m.

Tuesday, April 9, Bakersfield, Calif., Civic Auditorium, as a feature of the Music Educators National Conference, 8:15 p.m.

Wednesday, April 10, Los Angeles Shrine Auditorium, 8:30 p.m.

Thursday, April 11, Berkeley Community Theater, 8:30 p.m.

Monday, April 15, George Albert Smith Fieldhouse, as opening of the Fine Arts Festival on BYU campus, 8:15 p.m.

Tuesday, April 16, recording session of tour works, Joseph Smith Building on BYU campus.

Wednesday, April 17, Salt Lake Tabernacle, 8:30 p.m.

BYU EDUCATION WEEKS

The BYU Education Weeks (formerly Leadership Weeks), called the nation's greatest experiment in adult education, will be presented in 33 locations in the summer of 1963. More than 26,000 persons attended last year classes by 50 BYU professsors in concentrated subjects in science, religion, literature, family living, government, and hundreds of others. Check the following schedule and attend an Education Week in your area.

SOUTHWEST CIRCUIT	
Mesa, Arizona	June 3, 4, 5
Phoenix, Arizona	June 6, 7, 8
Saffard, Arizona	June 10, 11, 12
Snowflake, Arizona	July 25, 26, 27
Albuquerque, New Mexico	July 30, 31, August 1
El Paso, Texas	August 3, 5, 6
UTAH CIRCUIT	
Provo Campus	June 10-14
Ogden, Utah	June 3, 4, 5
Sugarhause	August 1, 2, 3
Salt Lake	August 5, 6, 7
NORTHWEST CIRCUIT	
Portland, Oregan	June 20, 21, 22
Seattle, Washington	June 25, 26, 27
Tacama, Washington	June 28, 29, July 1
Moses Lake, Washington	July 3, 4
Spokane, Washington	July 5, 6, 8
Lethbridge, Canada	July 10, 11, 12
Calgary, Canada	July 15 ,16, 17
Rexburg, Idaho	July 20, 22, 23
IDAHO CIRCUIT	
Idaho Falls, Idaho	June 19, 20, 21
Blackfoot, Idaho	June 24, 25, 26
Pocatella, Idaho	June 27, 28, 29
Burley, Idaho	July 1, 2, 3
Twin Falls, Idaho	July 6, 8, 9
Boise, Idaho	July 11, 12, 13
Ontario, Ore.	July 15, 16, 17
La Grande, Ore.	July 19, 20
CALIFORNIA CIRCUIT	
Oakland, California	August 12-16
Orange County, California	August 19, 20, 21
Santa Monica, California	August 22, 23, 24
San Fernando, California	August 26, 27, 28
San Gabriel, California	August 29, 30, 31
Las Vegas, Nevada	September 4, 5, 6
COLORADO CIRCUIT	
Denver	September 9, 10, 11

PLAN NOW TO ATTEND

Exploring the Universe

By Dr. Franklin S. Harris Jr.

DOLLARS AND SENSE

Recent published information on the research and development expenditures of various countries provide an index for its socioeconomic development. Comparisons by Stevan Dedijer of the University of Lund, Sweden, published in *Science*, gives the following figures for the four top nations: percent of gross national product spent for research and development; United States 2.8, United Kingdom 2.5, USSR 2.3, Sweden 1.8; expenditure in US dollars, per inhabitant, US 78, USSR 36, United Kingdom 26, and Sweden 24; the consumption of commercial energy per inhabitant in equivalent tons of coal, US 8.8, USSR 3.1, United Kingdom 5.4, and Sweden 3.8.

BOOKWORM

The countries of northwestern Europe are among the world's largest book producers in relation to the number of inhabitants. Norway leads, Sweden is fourth, Denmark fifth, and Finland eighth.



BUZZY BEES

Whether or not honeybees perceive sound and use it in communication has long been disputed. Recent work by Adrian M. Wenner has furnished direct evidence that bees exchange information by means of sound waves. Experiments found that an artificially produced sound given to the bottom of a cage which had the characteristics of that produced by a free virgin queen brought a response from a caged virgin. The response, in turn, was similar to that produced by a virgin forcibly contained in her cell by worker bees.



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THE COVER

The old pioneer chapel at Granite, Utah, a water-color by Ed Maryon, head of the art department at the University of Utah, is used for our March cover. The town of Granite in southeast Salt Lake County is the site of the quarry for the Salt Lake Temple. Recently the Church has built a man-made cave in that mountainside for the storage of microfilm records.

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The Problem of China

THESE TIMES

By Dr. G. Homer Durham
President, Arizona State University, Tempe





The "opening" of China to the western world is generally dated from 1842. In that year, following the Opium War, the British were successful in forcing the Imperial Government of China to recognize the right of the British to trade at the five so-called "treaty ports" of Canton, Amoy, Fuchow, Ningpo, and Shanghai. The British acquired the island of Hong Kong by the same victory. Since that time, and until 1950, it is probably fair to say that China had no better friend among nations than the United States of America, especially in the twentieth century.

In December 1941, the United States entered World War II partly because of its decision to protect and maintain "the territorial integrity of China." Modern naval air power and finally the atomic bomb were developed to give China its first real opportunity for independent, republican life, unrestrained by foreign domination. But the chance was short-lived. The Burma Road, the flights "over the hump" from India, the labors of Chennault and the "Flying Tigers," Stilwell's army, MacArthur's sweep from the Philippines to Japan, Nimitz's and Spruance's naval task forces, and all the rest liberated China.

Then China fell prey to its communists. The western powers were expelled. Missions, universities, medical centers, and properties were confiscated. China reverted to the alien, unfriendly domain of pre-1842; this time, however, in alliance with the Soviet Union, communist China set forward on an aggressive course. Some said it was to recover ancient territories held suzerain before the British, French, and Portuguese came to Asia. Wars have followed in Korea, Indo-China, Tibet, the coastal waters of the western Pacific, and more recently, India.

By 1963 it is apparent that the major task of western foreign policy is to curb the Chinese red dragon. Modern St. Georges are needed. President Kennedy and western policy makers need to give China top strategic priority.

Consider the current Chinese-Russian disaffection. This gives the west its best opportunity since the Korean War, to isolate Red China from its nuclear-armed ally, Russia.

China is not yet a nuclear nor a rocket power. But time moves onward. The time is ripe for a grand, political, diplomatic offensive.

China is experiencing a time of troubles at home: crop failure, the

ever-present threat of famine and pestilence. China has disaffected India and caused chagrin and wonderment among others in Asia.

China is a closed society. The Chinese people are not open to social persuasion from abroad by ordinary means.

What might be done to change the nature of the Chinese state? Here are some purely personal suggestions:

1. Mount a full-scale offensive in the UN for the unprovoked Chinese attack on India. Take full advantage of enlisting the sympathies held for India by the Afro-Asian bloc in the UN. Take full advantage of the Russ-Chinese disaffection in this debate.

2. Launch a full-scale political barrage in Asia by radio, press, and all available means of communication, appealing to the Chinese traditions of culture, learning, ethics, and respect for human dignity; making it clear that the present regime is false to the greatest traditions of Chinese civilization.

3. Try to supply the missing element, namely, the means of dissolving the power of the present regime, and opening the way for a new one.

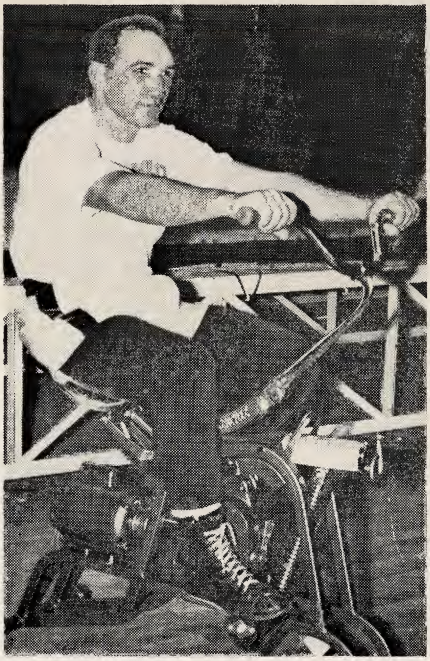
What is the missing element—the solvent for a seemingly insoluble, dictatorial regime? The greater application of force in Viet Nam? The key may be in that area. An ultimatum? Unleashing Chiang-kai-shek? Use of third parties? Provoking conflict of open nature between China and Russia? What? How? Time is short in these times.

The ancient St. George was presumably a Christian. He slew his dragon. Most versions of the myth

(*Continued on page* 154)

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The Church Moves On

DECEMBER 1962

29 The appointment of a twenty-eight member Genealogical Association stake conference staff was announced by the First Presidency. Members are Junius M. Jackson, George H. Fudge, Paul F. Royall, Thomas S. Monson, S. R. Carpenter, J. Vernon Sharp, John E. Carr, Zelph Y. Erekson, W. Henry Chace, Archibald F. Bennett, Norman E. Wright, Jerry D. Wells, W. Roy Brown, G. Eugene England, Henry E. Christiansen, Earl E. Olson, Frank Smith, A. Leslie Derbyshire, Ralph E. Blakeburn, June B. Sharp, J. P. Barlow, William O. Tolman, Lorin Pace, T. Quentin Cannon, Gordon Owen, David S. Romney, Gerald G. Smith, and Derek Harland.

It was announced that Elder D. James Cannon had been called to serve on the youth planning committee of the Church Co-ordinating Council; his wife Elaine A. Cannon, a member of the YWMIA general board, had been called to the task committee of the same council; and Elder Grant R. Hardy had been called to the children's committee of this council which are co-ordinating teaching and other methods of the Church.

30 President Henry D. Moyle of the First Presidency was the speaker on the "Faith in Action" radio program of the National Broadcasting Company.

JANUARY 1963

2 The First Presidency announced the appointment of Elder Delmont H. White as president of the Central Atlantic States Mission succeeding President George Z. Aposhian. President White, a native of Willard, Utah, is currently serving as a counselor in the Fresno (California) Stake Mission. He has served as a counselor in the Western States Mission, as bishop of the Denver (Colorado) First Ward, as a high councilman, and in a stake YMMIA superintendency. His wife, Mrs. Rella Birch White, will accompany him on this assignment. The couple have a married daughter. Headquarters of the Central Atlantic States Mission is in Roanoke, Virginia.

11 President David O. McKay announced that missionaries will be sent to Nigeria in West Central Africa in response to requests from people in that country to learn more about church doctrine. Missionary activity will be under the direction of Elder Mark E. Petersen of the West European Mission. The first missionaries called to labor include Elder LaMar S. Williams of Salt Lake City who will be the presiding elder; Elder and Mrs. Urban G. Bench of Salt Lake City; and Elder and Mrs. Forrest O. Goodrich of Tridell, Utah.

(*Continued on page* 196)

Shirl Rawlings was erroneously recorded as Shirl Robbins in the November issue. He is the Most Outstanding player for the Slow Pitch, Senior all-Church softball tournament, 1962.

NEW ENLARGED EDITION





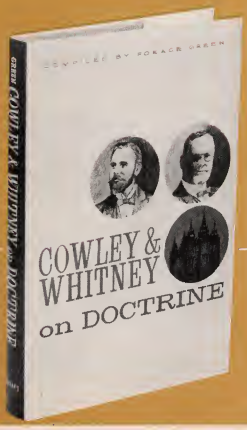
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Orson F. Whitney's "Saturday Night Thoughts" was first published in 1921. When an influenza epidemic cancelled General Conference in 1918 Elder Whitney wrote these editorials for the Deseret News to give vital messages to the Church members.

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AWARD WINNERS

Pictured are twenty-three girls from the Mesa (Ariz.) Stake recently honored at the Stake's award night. All had 100 percent attendance for the past year to Sunday School, Sacrament meeting, and MIA.

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Mrs. M. D. Liston
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One hundred percent of our first year Beehive class received their honor awards. Deborah Bensinger, Patricia Brown, Verna Whitlock, and Sharon Reiff are all Worker Bees with a wonderful attitude and a love for the gospel. We adults could learn a lesson from the youth with their willingness to serve the Lord.

Sincerely,
Marylyn Michaud
Hollywood Branch, Florida

ROOKIE OF THE YEAR

Ken Hubbs, 20-year-old second baseman for the Chicago Cubs, was recently named "Rookie of the Year" for the National League. He received 19 out of a possible 20 votes by the Baseball Writers Association of America for the honors. He also set two new major league records for fielding his first year in the league. Hubbs' home ward is Colton, San Bernardino (Calif.) Stake. He is the son of Eulis and Dorothy Hubbs of Colton, California.

YOUTH WRITES

I am 16 years old and a member of the West Allis Ward in Wisconsin [Chicago Stake]. Your magazine is widely read in our ward, and I can truly say that it is the most inspirational church magazine. I especially enjoyed the article by Alexander Schreiner, "How Many Stanzas Shall We Sing?"

Sincerely,
Mary Rasmussen
West Allis, Wisconsin

Letters and Reports



ABOVE THE DOOR: 1687

Sixty-seven years after the Pilgrims landed at Plymouth Rock, a house was built in Hannoversch, Muenden, Germany. This house was recently renovated by members of the Church in that city, and the branch now boasts of having one of the newest, and at the same time, one of the oldest, if not the oldest, branch houses in the Church.

With the new branch home, it is reported, a new interest in the Church has grown up among nonmembers, with the feeling in the city that the "Mormons are here to stay."

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Sincerely,
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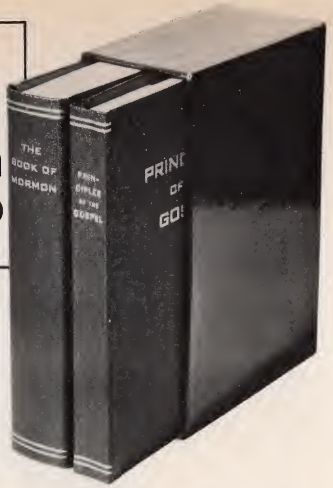
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The Problem of China

(*Continued from page* 149)

do not necessarily pose this method as a Christian solution.

Are there Christian solutions? The Sermon on the Mount says:

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

"*But I say unto you,* Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

"That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5:43-45. Italics added.)

The sun and rain do indeed come to the Chinese communists as well as the Christian anti-communist crusaders and all others. But in this field, the sermon itself seems to have few followers, if any, nowadays.

During the past year, the Sunday School conventions of this Church featured a film, produced by that general board, entitled "Come, Follow Me" ("the Savior said; then let us in his footsteps tread"—with the musical background of the hymn written to these words). The film offers the suggestion that the sermon provides solutions to wars between neighbors. The neighbors in the film live in a beautiful subdivision, with a cherry tree on the boundary dividing their dominions—in Provo, Utah. It is springtime, and all the people are beautiful and decent. Yet the film makes the point that the same principles are applicable among nations, as well as among men.

The China problem will not go away. The sermon seemed of little avail to many Christians beset in the Colosseum by lions, by frenzied bloodthirsty savages on many frontiers. Suits of mail or powder and lead in large supply seemed to offer greater advantage.

But the sermon does not go away. Those who advocate it, literally, do not go away either. What of the millions who either ignore it, or mark it off in a sealed compartment

called "Beautiful Sentiments, But Impractical?"

Are there keys to fundamental human behavior, revealed in the sermon? Have we thought deeply enough into the matter? How, what, are the various ways in which an enemy can be loved and his behavior modified? Somewhere in the scale of solutions, between pushing the nuclear missile buttons, and, superficial sentimentality there may be matters worth probing.

Meantime, for the men in the Pentagon, the Central Intelligence Agency, the National Security Council, at SEATO headquarters, and in Viet Nam, the China problem remains. The clocks are wound and are running.

IN DEFENCE OF CLICHES

BY FRANCES GORMAN RISSER

I'm told clichés are out of date,
Deplorably passé,
But I defy the keenest wit
To say, a better way,
Sharp as a tack, as white as snow,
Or busy as a bee,
Blind as a bat, deaf as a post—
They'll be forced to agree
Stiff as a board, quiet as a mouse,
Or bouncing like a ball,
And also happy as a lark,
Have really said it all.
Slow as molasses, cold as ice,
Mad as a hornet, tell
The story without wasting words,
Completely, neatly, well.
Quick as a wink all must admit
The old saws, tried and true,
Hit every nail right on the head,
And fit like an old shoe!



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Sink corrosion test samples in shallow sea water for a few months, and this is what comes back up with them. Glop. This test rack, encrusted with barnacles and other sea life, has just been pulled from salt water at Harbor Island, North Carolina, one of the places where U. S. Steel is trying to find out as much as possible about corrosion. Of course, glop is only one corrosive influence steel may have to withstand in service. So, we have acres of test racks all over the country, exposing samples of steels used in metalworking to rural, industrial, and marine atmospheres and to natural waters. We also have samples built into structures, pipelines, and process vessels. We perch architectural steels on rooftops and hang muffler steels under automobiles. Since we started our program 33 years ago, we've tested over 64,000 steel samples. Today, U. S. Steel does more corrosion research and offers a larger number of corrosion-resistant steels than any other steelmaker. The more corrosion problems we can solve for American industry, the healthier our economy will be. *America grows with steel.* USS is a registered trademark.

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On Fasting

THE EDITOR'S PAGE
BY PRESIDENT
DAVID O. McKAY



The word *fast* is used to signify a self-imposed restraint with respect to the eating of food. Historians tell us that the custom of fasting dates back to the early history of the human race. They surmise that it was first practised because of the salutary influence that it has on the health and also because of the increased power such voluntary abstinence gives the spirit in holding under subjection the purely physical appetites of the body. It may be nearer the truth, however, to say that fasting originated when the Lord first revealed to man the gospel plan, thus antedating even the law of Moses, when an annual fast day was prescribed. (Lev. 23:27-29.)

Associated with this practice in modern times in The Church of Jesus Christ of Latter-day Saints is the giving of a fast offering, the underlying purpose and far-reaching benefits of which make the monthly observance of fast day one of the most significant features of this latter-day work. There are in it, first, all the spiritual uplift that comes from a Christlike desire to serve one's fellow man, and second, an economic means, which, when carried out by a perfect and active organization, will supply the needs of every worthy poor person within the confines of the organized wards and branches of the Church.

All the principles related to fasting seem to point to the fact that it produces (1) physical benefits; (2) intellectual activity; and (3) spiritual strength, which is the greatest of all benefits. This fine spiritual strength is derived by the subjection of the physical appetite to the will of the individual. "He who reigns within himself, and rules passions, desires, and fears, is more than a king."

As in eternal life, so in self-mastery, there is no one great thing which a man may do to obtain it; but there are many little things by observing which self-control may be achieved; and a subjecting of the appetite to the will, and a refusal to satisfy desire are two of these little things. It was with this thought in mind, of gaining spiritual strength that William James, the psychologist, made this suggestion: "To do each day something which you do not like to do." If there were no other virtue in fasting but gaining strength of character, that alone would be sufficient justification for its universal acceptance.

The regularly constituted fast consists of abstinence from food once each month, that is, it means missing two meals on the first Sunday of each month. The value of those two meals given as a voluntary donation for the relief of those who are hungry or otherwise in distress constitutes the fast offering. Think what the sincere observance of this rule would mean spiritually if every man, woman, and child were to observe the fast and con-

tribute the resultant offering, with the sincere desire of blessing the less fortunate brother or sister or sorrowing child!

It is God's way. You say people don't like charity? Why, it should not be administered as charity; but as a co-operative plan of mutual service adopted for the benefit of all.

Can you not see associated with the simple acts the divine principle of service as expressed in the Master's words: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

It is a practical demonstration of the power of God unto physical salvation, and it is not just an untried idea, because you and I, as members of the restored Church, know that it can be carried out in practice.

The requirement is that members of the Church fast that day, attend to their meetings, particularly fast and testimony meeting, and in accordance with the revelation from God, give their oblations, render their sacraments, and offer their prayers to God. We are asked to contribute in effect the amount of those two meals for the benefit of the worthy poor in our midst. No stated amount is given; each one is left to give voluntarily that which he believes he ought to give, so that the bishop may have in his hands sufficient funds to aid those who are worthy and may need assistance.

If we contribute to the bishop our fast offerings once a month, we are certainly no poorer financially than we would be if we had consumed those meals as we regularly do. There cannot be any loss to our own family in a financial way, and we have given at least a mite toward alleviation of hunger, perhaps distress, in some home that is less fortunate, less blessed than ours. There is no loss to us financially: No man is poorer, no man is deprived of one blessing, no child is deprived of anything that he would have had if he refrained from giving that small contribution.

Generally speaking, no person is injured in any way by his depriving himself of those two meals on fast day, but, on the contrary, he is benefited physically; he gains greater spiritual power to withstand the temptations that he meets in life; and, best of all, he is practising the very essence of our religion. The true Christ spirit is manifest in that little offering.

Teach the child to master appetite. Teach him, not harshly, but kindly, with the Spirit of the Lord, and you will find that in childhood these little lessons in abstinence and obedience coming daily, unconsciously are placing in his spirit power that he may obtain for himself all the great and wonderful blessings that are in store for the faithful members of the Church.

YOUR QUESTION

ANSWERED BY
JOSEPH FIELDING SMITH
PRESIDENT OF THE COUNCIL OF THE TWELVE

QUESTION: *"In our study of the Book of Mormon and the book of Moses, it seems to us that Zenos and Zenock, spoken of in the Book of Mormon could have been Enos, the third from Adam, and Enoch, the son of Jared and father of Methuselah. The Bible states, however, that Enoch was translated rather than to have been stoned to death. How else could the Nephites be a remnant of their seed? This may not be important, but we would like the matter cleared for the benefit of our thinking."*

ANSWER: Outside of what is written in the Book of Mormon, we have no record of either of these ancient prophets. Therefore there is no stated time as to when they lived. The fact is, however, that there were many prophets in Israel and even before the time of Israel whose records we have not obtained. These two prophets lived sometime preceding the coming of Lehi and his family from Jerusalem. Their writings must have been recorded on the plates which Nephi secured from Laban. They proved to be of great worth to the children of Lehi, having contained a great deal of information concerning the future destiny of Israel. Elder George Reynolds, who was one of the most careful and thorough students of the Book of Mormon, has given us this information in his book, *A Dictionary of the Book of Mormon:*

"Zenoch or Zenock. A prophet of Israel, of whose personal history, or to what age he belonged, we know nothing. His writings were familiar to the Nephites, as he is quoted by Nephi (I Nephi 19:10), Alma (Alma 33:15), Amulek (Alma 34:7), Nephi (Helaman 8:20), and Mormon (III Nephi 10:16.)

"Zenos. A Hebrew prophet, often quoted by the Nephite servants of God. All we are told of his personal history is that he was slain because he testified boldly of what God revealed to him. That he was a man greatly blessed of the Lord with the spirit of prophecy is shown by that wonderful and almost incomparable parable of the vineyard given at length by Jacob (Jacob 5). His prophecies are also quoted by Nephi (I Nephi 19:10, 12, 16), Alma (Alma 33:3, 13, 15), Amulek (Alma 34:7), Samuel, the Lamanite (Helaman 15:11), and Mormon (III Nephi 10:16)." (*A Dictionary of the Book of Mormon*, 1954 ed., p. 272.)

When the Savior visited the Nephites, he permitted them to receive only the lesser things which he taught the people and withheld the greater things because he knew that the people of that generation were not sufficiently humble and obedient and therefore not ready to receive and abide in the covenants. These are Mormon's words:

"And these things have I written, which are a lesser part of the things which he taught the people; and I have written them to the intent that they may be brought again unto this people, from the Gentiles, according to the words which Jesus hath spoken.

"And when they shall have received this, which is expedient that they should have first, to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them.

"And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation.

"Behold, I was about to write them, all which were engraven upon the plates of Nephi, but the Lord for-

bade it, saying: I will try the faith of my people.

"Therefore I, Mormon, do write the things which have been commanded me of the Lord. And now I, Mormon, make an end of my sayings, and proceed to write the things which have been commanded me." (3 Nephi 26:8-12.)

Again the Lord revealed to Mormon the following significant edict because he knew the frailty and disobedience of the children of men, and even members of the Church who would live in these latter days:

"For the Lord said unto me: They shall not go forth unto the Gentiles until the day that they shall repent of their iniquity, and become clean before the Lord.

"And in that day that they shall exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are.

"And he that will contend against the word of the Lord, let him be accursed; and he that shall deny these things, let him be accursed; for unto them will I show no greater things, saith Jesus Christ; for I am he who speaketh." (Ether 4:6-8.)

What a sad reflection it is that the Lord, knowing the end from the beginning, predicted that even after the Book of Mormon was published and presented to the world, many of those who had entered into covenant with him in the waters of baptism would think so little of the Book of Mormon, that they would pay no heed to its teachings and by their indifference and lack of faith, the great blessings which the Lord has in store for the faithful have to be withheld because there is so much lack of faith and obedience among his people.

The parable of Zenos, recorded by Jacob in chapter five of his book is one of the greatest parables ever recorded. This parable in and of itself stamps the Book of Mormon with convincing truth. No mortal man, without the inspiration of the Lord, could have written such a parable. It is a pity that too many of those who read the Book of Mormon pass over and slight the truths which it conveys in relation to the history, scattering, and final gathering of Israel. Some members of the Church unto whom attention has been called to the great significance of this parable have said they fail to comprehend it. It is simple and very clear to the minds of those who earnestly seek to know the truth. No man without divine inspiration could have written such a parable as this. In brief, it records the history of Israel down through the ages, the scattering of the tribes to all parts of the earth; their mingling with, or being grafted in, the wild olive trees, or in other words the mixing of the blood of Israel among the Gentiles by which the great blessings and promises of the Lord to Abraham are fulfilled. After Abraham had been proved even to the extent of being willing to offer Isaac as a sacrifice, the Lord blessed him with the greatest of blessings, and said to him:

". . . By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:

"That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

"And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:16-18.)

This remarkable parable portrays how, as branches of the olive tree (Israelites) were carried to all parts of the earth (the Lord's vineyard) and grafted into the wild olive trees (the Gentile nations). Thus they are fulfilling the promise that the Lord had made.

Today Latter-day Saints are going to all parts of the world as servants in the vineyard to gather this fruit and lay it in store for the time of the coming of the Master. This parable is one of the most enlightening and interesting in the Book of Mormon. How can any person read it without feeling the inspiration of this ancient prophet?

THE DOCTRINE OF INDIVIDUAL RESPONSIBILITY

BY WILLIAM R. SIDDOWAY

During the summer of my thirteenth birthday I was one of a half dozen boys who embarked upon a project to build a village of huts or small cabins in a heavily wooded pasture down by a creek just outside of town.

We spent nearly a month building the huts. They weren't fancy—just simple boy-designed shelters constructed of natural materials obtained along the heavily wooded creek bank. Six of us boys spent every available moment cutting, lifting, fitting, straining, yet having the time of our young lives as we each built a hut of our own.

We had great dreams of the fun we would have playing in our new creations. We were building the world's best playground for boys. We would have the most wonderful time playing in our huts that boys ever had doing anything. There would be no limit to the fun we would have.

But then, just as the last hut was completed, an amazing thing happened. Without even giving a second thought to all the happy hours that we were supposed to spend playing in them, our huts were forgotten, and another new and exciting building project was begun. About a half mile upstream from the huts we started building a swimming pool. This was to be the biggest, the deepest swimming pool in the whole country—and we were going to build it.

More than twenty summers have come and gone since that day when playing in the huts was forgotten in favor of building the swimming pool. Some of the huts have been destroyed, and the swimming pool was long ago washed away by high water, but the great principle first glimpsed that summer day many years ago persists. What is that great principle? It is this: The real fun, the genuine adventure, the lasting satisfaction in life is in the building—not in the playing. In the final analysis, it wasn't the huts themselves that were important to those six boys. It wasn't the opportunity to play in them that had real significance. It was the act of building that had meaning for us. It was the opportunity to create something from our own imaginations and efforts—to see our dreams and plans become a reality as a result of our own labors that brought enjoyment and satisfaction. Just as the real fun for this group of boys was in building, it follows that in life, then, that the real joy is in doing something yourself, not in having something done for you; in giving, not receiving; in learning and using knowledge, not in merely possessing it; in laboring, not in quitting. In short, then, from being "anxiously engaged in a good cause," comes the real joy of life.

One of the great tragedies in life occurs when a man completes his hut and has nothing more to do except play in it, with no new huts to build. But there is an even greater tragedy—that tragedy which occurs when a young man or young woman is handed a ready-made hut and told, "Now sit down and play in it and have a wonderful time all the rest of your life." The greatest



tragedy of life—the greatest creator of misery, the greatest threat to the American way of life is the mistaken notion that the "good life" is to be found in playing in the hut after it is finished instead of in building it ourselves.

So widespread has been the acceptance of the false notion that playing is the real fun that the great majority now expect someone else to do the building, while they look anxiously about for the best place to play. We see vast numbers of people adopting the philosophy made famous in France during the reign of Louis XII when he let his able Prime Minister George d'Arnboise do all the building while the king played. It was then that the expression "Let George do it; he is the man of the time," became famous. And today, more than ever before, the people of this nation are saying, "Let George do it." The implication of this attitude reaches into every dimension of our society, but it is perhaps most serious in its influence among our youth.

Dr. James P. Cornette, president of West Texas State College, in a recent address said:

"In the past twenty-five years I have seen six generations of college students come and go. Each fall they have been better fed, clothed and groomed, and better educated, too. But, along with all the good, we have done the bad thing of indoctrinating them with our own false ideal of the good life. For, each fall, in the eyes of a constantly increasing number of those boys and girls lies a quiet expectation of being well taken care of by someone else all the rest of their lives."

The recent study of America's youth conducted by Dr. George Gallup and Mr. Evean Hill pointed out several startling things about the attitudes of our young people. The major headings of the report give ready insight into its findings:

"They'll settle for low success, won't risk high failure."

"We feel that nothing we do will make any difference."

"Kids are lazy—everyone cheats every chance he gets."

"I want something I can grasp—not beyond my reach."

"Goals?—our parents have achieved them all for us."

The summary to the study describes the attitudes of our youth this way:

"How did youth become so bland? So cautious? So self-satisfied, secure, and unambitious? And are they really so much different from the youth of yesterday? . . . Youth themselves point out that they are different from their parents, and they don't hesitate to tell us why.

"Said a Seattle boy, 'Our parents led a tougher life—they fought a depression and a war. And they've protected us. They've made sure that we have more than they had.' 'We're pampered.' An Eastern college girl says simply, 'Of (*Continued on page* 208)



I had never imagined that teaching little boys to read would bring forth anything but fine and far-reaching results. Surely our high level educators would hail these thoughts. And years from now when I'm frumpy, white-headed, and reconciled to old maidishness, I may agree. But at present all this weighty knowledge has caused me, Nancy Mason, nothing short of complete heartbreak.

Maybe it's because I'm only twenty-four, and I've spent my last two and a half years at Clayton Elementary School teaching a group of very sweet and enthusiastic first graders to read. And maybe the shocking fact that I knew absolutely nothing about little boys and baseball added to my woe. For you see on account of little boys and baseball, I have lost the only man I ever loved.

Up until a month ago, with due respect to Clayton's selective choice of faculty, I had a very pleasant friendship with our sixth-grade orchestra teacher, Wess Sinclair. Wess is twenty-nine, tall and lean with big sensitive brown eyes and, wearing one of his two flannel suits, he gives the impression of a solid, serious-minded music professor. Well, I thought so.

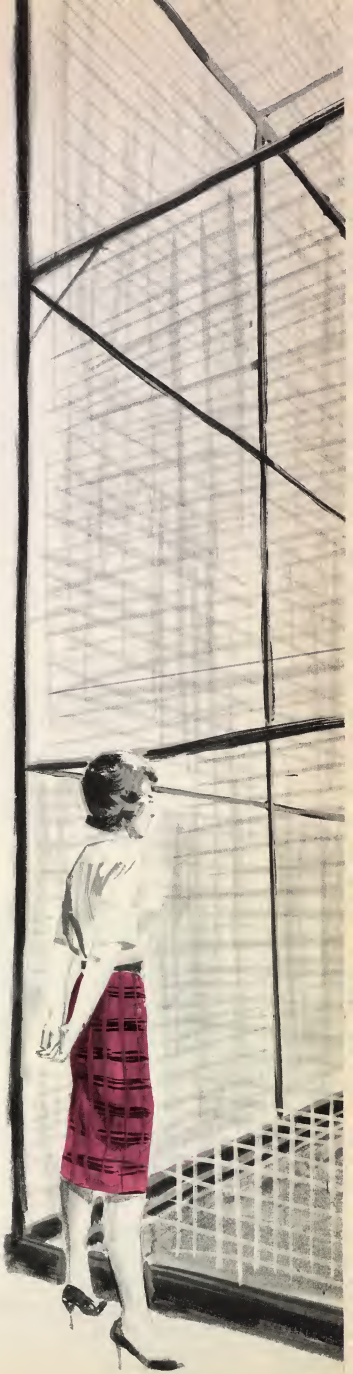
Anyway, Wess and I had this standing engagement for Friday nights. In fact, every week for the past school year (for I hadn't known him until last September) after he transferred to Clayton, we'd either go to a students' recital, band concert, or a musical movie. I guess this must have seemed boring to others, for once my mother said, "Nancy, you ought to be having more fun and be thinking about getting married instead of burying your pretty nose in all that music."

Why, it wasn't too long ago that Mother made me practise my piano lessons two hours a day, and as for thinking about marriage, well, that just wasn't mentioned. But Mother's words set me to thinking, and I formed sort of a plan like those quickie courses you learn in thirty days. Only since this was matrimony I was interested in completing, I decided on sixty days (or the end of the school year).

Things started off all right. Wess and I got better acquainted and marriage to Wess was definitely in my future. As for baseball it was the remotest thing from both our minds.

Then last month my sixty days to marriage and Wess took a turn for the worse. Poets say spring brings forth sunshine and flowers; it also brought rain. Hoot Thompson our school athletic director was lured back into playing professional baseball. He left Clayton Elementary two dowries. One, a commitment that we would enter a team in the all-cities baseball league, and two, some vague promises that S. C. Smith, sports editor for our local paper would be assistant to the coach.

We only had one other male teacher on the faculty, and it seemed only appropriate that a man should coach a boys' baseball team. Even Miss Marple, our dowdy but lovable principal declared, "It would be a big thing for Clayton to win



THE SPRING WE WON THE CHAMPIONSHIP

BY SILVIA TIPTON



the championship and bring home a gold trophy."

Well, it was only gold gilt, but Miss Marple was overjoyed at the idea and so was everyone else. Thus after many lengthy school meetings of the Clayton faculty it was decided that Wess Sinclair would be relieved of the school orchestra so that he could coach the Clayton Caterpillars.

Let me tell you this was quite a come down from teaching twenty-five music loving boys and girls to play Chopin, on a wide selection of instruments, to coaching a baseball team like the Caterpillars. Especially since they were thought to be one of the worst teams in the league.

Yet Wess told me after the announcement, "I suppose I don't really mind. Oh, the orchestra was coming close to doing something with Chopin's 'Polonaise,' but the school pays my board, and besides there are only six weeks of school left."

I felt sorry for Wess and tears filled my eyes when I thought of his giving up his music to coach the Caterpillars. But then a curious thing happened. Into his big sensitive eyes came a childish twinkle.

"You know, Nancy," he concluded, "when I was a little boy I thought it would sure be great to play baseball."

Well, then I really did want to cry. My poor Wess. Wess is like me in a way. He had studied music all his life, having a culture-minded mother too, and aside from the required gym courses he had never played competitive sports. I knew the job would be difficult, but I had faith in Wess and wanted to help. So I suggested, "Why not go to the library and get some books on the game. You'll be able to get a pretty good idea about coaching from them." I had always found the bookshelves of our school library very helpful.

Wess solemnly went off to the dark, shadowy, aisles of our library. He also attended the spring coaching forum, accompanied by S. C. Smith our new assistant coach. Hopefully he entered the first week of baseball practice.

As I said, I had faith in Wess, and when I saw how hard he was studying the library books and how tired he looked after practices, I suggested that aside from the faculty dance, which was two weeks off, we should cancel our Friday night engagement until the end of the season. That was the least I could do to help him.

Well, naturally something had to go wrong.

It was a week later when I finally saw Wess again. I was patiently listening to my first graders recite when he burst into the room. I gave a little cry of sudden surprise, and the children grinned. In place of one of his two sensible flannel suits was a dirty pair of denims and a faded gray sweat shirt with the words CLAYTON CATERPILLARS sprawled sluggishly across the back in huge fire-engine red letters. But it was the little boy twinkle in his big brown eyes that really shook me.

I guess Wess must have noticed my disbelief because he took a deep breath, removed his red baseball cap and nervously rubbed the dirty toes of his white sneakers together. "This won't last for long," he said between breaths. "As soon as we win the championship, I'll go back to being a sound and clean music professor."

"Win the championship," I choked, reaching for the corner of my desk. How could he expect to win this when all he knew about baseball was what he had learned in a book and from S. C. Smith. Of course I didn't tell Wess this, partly because of the new sparkle in his big brown eyes and partly because I didn't want to make him unsure of himself and maybe miss the faculty dance this Friday night because he'd have to study some more.

"Nancy," he said, "do you suppose we could talk outside?"

I nodded and half smiled at my first graders. They continued to grin as the door closed.

"Nancy, you've got to help me," Wess stated with desperation.

"I'd be glad to help you, Wess," I said, thinking of my sixty days to matrimony.

"I've got this boy," Wess went on, looking every bit the worried coach. "A real whizzer at bat. Just what the Caterpillars need to spur them on. Only he's kind of slow in school. Well, not slow, either. He's going to flunk sixth grade if we can't teach him to read."

"I'm sorry," I said. "It's a shame he can't read. He certainly can't go to junior high with that kind of handicap."

Wess raised an eyebrow. "Oh, there's more to it than passing sixth grade. Why, Miss Marple says that unless he buckles down to work and brings up his marks he can't play baseball."

"That seems reasonable," I answered. "He should know how to read."

"Nancy, you don't seem to understand. The team needs him. In fact (*Continued on page* 198)

AN OPEN LETTER

Dear Mothers and Fathers:

As a convert of a year and a month I would like to say, "thank you," to all of you who have sons serving in the mission field, also to the parents whose sons have returned from their mission and those whose sons are yet to leave.

Although this is to all the parents, I would like especially to thank the parents of the missionaries who have met with me in the first year and the six months prior to my baptism.

I have always meant to write a personal letter to them in the past and let them know how many times I have thanked our Father in heaven for the mercy he has shown in directing his worthy servants to our home.

As one who has learned her lesson the hard way—by "trial and error," I had hoped someday to meet even just one person who was able to live a life in the manner that I felt it should be lived, or at least strive to live a life free from blemishes. I have met many wonderful people in the past, but there was always something missing. I know now what that something was; it was the gospel as taught by The Church of Jesus Christ.

To let you know how utterly ignorant I was of the LDS people, up to the day that the missionaries called on me, I had some vague idea that they were an odd little handful of farmers who lived in a secluded valley somewhere in Utah. I hadn't connected religion with them at all.

What a wonderful awakening I had the day I opened the door to the missionaries and what was the beginning of my freedom. Freedom from one of the worst chains of bondage that Satan uses to torture us—self-condemnation and the knowledge that we could have done better had we tried.

I don't know what your sons were like as ordinary civilians, but I do know that as messengers of the word of God, they live up to their role handsomely.

Although I shall never have the honor of having a son in the mission field, I can feel thankful to all of you and proud to think that I can shake hands with such worthy people. I hope someday to meet such parents as yourselves, people who themselves must be worthy in order to receive the blessings of such wonderful children.

The only sad part of living in the mission field is having to say good-bye after meeting and associating and getting to know a missionary. But that cloud also has a silver lining as the new missionary that replaces him may differ in personal traits and character, but he is to be admired and respected as much as the one who just left.

One of my constant prayers is that once a missionary returns home he may remain worthy of the blessings and guidance of the Holy Ghost that he received while serving as a missionary.

When I look around at so many of our youth as they are living today, I think what a pity that they are not all members of The Church of Jesus Christ with a definite goal in view instead of wandering aimlessly around the streets and highways.

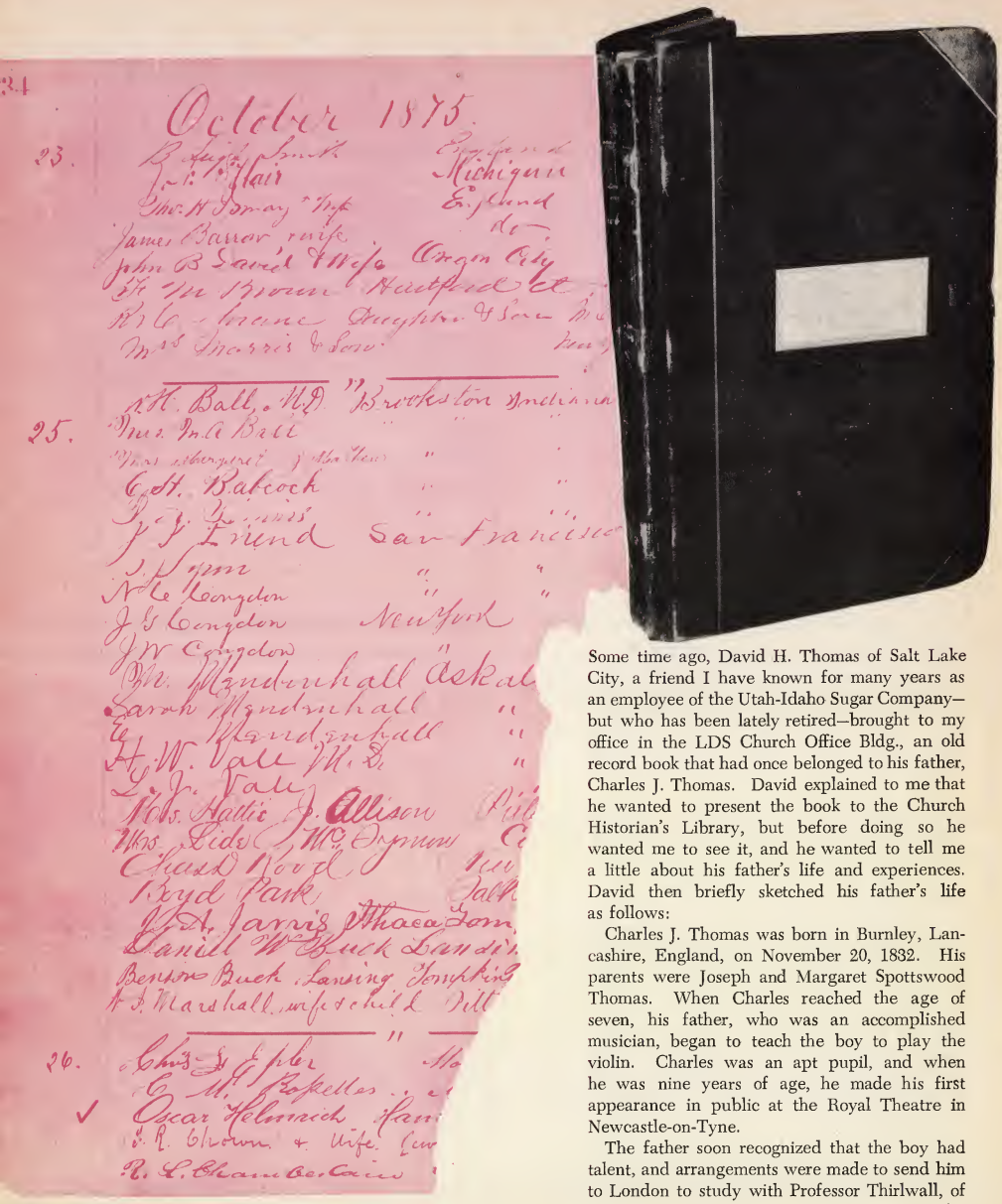
In this small city of Duncan, British Columbia, Canada, the missionaries are very much respected. Although the people are slow to recognize the truth, they do at least recognize gentlemen when they see them. For the past few years I have worked in close contact with the general public, and I've heard remarks passed that would make parents glow with pride to feel that strangers would pay their sons such nice compliments. On the other hand there are the odd few who have let jealousy and envy enter into their hearts and who haven't cared enough to become acquainted with the missionaries, but will stand off at a distance and jeer or criticize. But I can even look on this as a compliment in a roundabout way because of the fact that the only one whom a person ever envies is someone who you feel is superior to you, because we certainly do not envy those who have less than we, especially if this is referring to happiness. The example the missionaries set in living the gospel is beyond reproach. Their conduct at all times is what one would expect of godly people.

In closing I would like to say, I never cease to marvel at the mercy of our Heavenly Father in the aid he affords those who seek earnestly to do his bidding. So many times in the short period since becoming a Latter-day Saint it has been proved to me without a doubt that the force of honest sincere prayer has no bounds.

I am unable to express in mere words the gratitude I have in my heart to the missionaries for bringing me the gospel, and I know they will receive their just reward in the celestial kingdom. But while they are here I will do everything within my power to make their stay a pleasant one.

Yours gratefully, that I can sign myself—

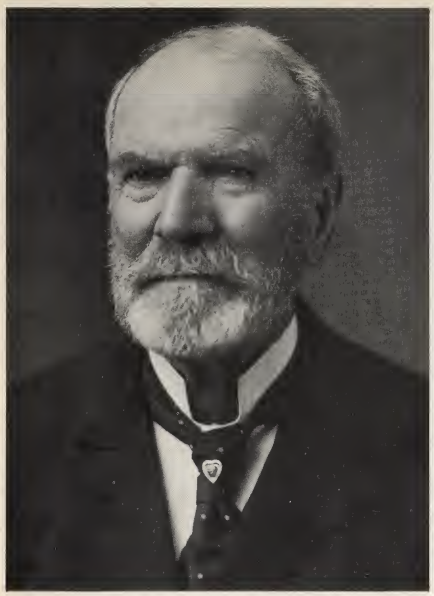
"Sister Stayner."



Some time ago, David H. Thomas of Salt Lake City, a friend I have known for many years as an employee of the Utah-Idaho Sugar Company—but who has been lately retired—brought to my office in the LDS Church Office Bldg., an old record book that had once belonged to his father, Charles J. Thomas. David explained to me that he wanted to present the book to the Church Historian's Library, but before doing so he wanted me to see it, and he wanted to tell me a little about his father's life and experiences. David then briefly sketched his father's life as follows:

Charles J. Thomas was born in Burnley, Lancashire, England, on November 20, 1832. His parents were Joseph and Margaret Spottswood Thomas. When Charles reached the age of seven, his father, who was an accomplished musician, began to teach the boy to play the violin. Charles was an apt pupil, and when he was nine years of age, he made his first appearance in public at the Royal Theatre in Newcastle-on-Tyne.

The father soon recognized that the boy had talent, and arrangements were made to send him to London to study with Professor Thirlwall, of



CHARLES J. THOMAS EARLY GUIDE ON TEMPLE SQUARE

PRESTON NIBLEY, ASSISTANT CHURCH HISTORIAN

the Royal Theatre Orchestra, Covent Garden. He remained with Professor Thirlwall until he was graduated "with honor."

Then, in 1850, when he was seventeen years of age, something happened that changed the course of his life; he met elders representing The Church of Jesus Christ of Latter-day Saints, and they taught him the restored gospel. The result was that he believed the message and was baptized on September 1, 1850.

Charles J. Thomas now had an object in life that he had never had before—he desired to unite with the LDS people in Salt Lake City, but eleven years were to elapse before this opportunity was afforded him. Meantime he continued his profession as a musician. In 1853 he traveled to Scotland with an Italian Opera Company; in 1854 some of his own compositions were played in London theaters. In 1858 he took part in the Handel Festival in London. In 1859 and 1860 he gave concerts with his own chorus of over one hundred voices.

And now in the spring of 1860, the opportunity came to him to realize his greatest ambition—to emigrate to America. On May 11, 1860, with his mother (who had become a widow) and his sister Margaret (who later became the wife of Bishop George Romney), Charles sailed for New York City. Arriving in that busy metropolis he at once found work playing in one of the theater orchestras. The following year the family continued their journey to Salt Lake City, first by train to Omaha, then walking or riding in a wagon the one thousand miles across the plains.

The Salt Lake Theatre was being constructed when Charles arrived in the city, and he later found work as leader of the Theatre orchestra. He held this position until 1865, when he was called by President Brigham Young "to move to St. George in southern Utah and teach the colonizers in that part of the country both vocal and instrumental music." He responded to this call and remained in southern Utah until 1871, when he returned to Salt Lake City to take charge of the Theatre orchestra and also lead the Tabernacle Choir. In 1875 he received an additional appointment from President Young, to act as custodian of the Salt Lake Tabernacle. In this work he was to meet tourists on the Temple Square, show them the grounds and interior of the Tabernacle, answer their questions regarding the Mormon religion and perhaps play a few hymns for them on the Tabernacle Organ.

It was at this time that he purchased the book that his son David brought to me, and I find the date written on the first page (*Continued on page* 202)



Three-room home of the Prophet after right wing was added later. Two small girls in picture are still living. (Fig. I.)

The center part of the house in Figure I was the first home owned by Joseph Smith the Prophet. This picture was taken in 1903 by Ralph B. Norton of the city of Susquehanna. The lean-to on the left and the six-room house on the right were not there when the Prophet at twenty-one years purchased the place. The deed shows that he secured 13½ acres of ground with the home from Isaac Hale, his wife's father, for $200.

(Figures II and III are photographs of a model house drawn to the scale of one inch to one foot, representing Joseph Smith's home upon the Susquehanna River. This small home has been reconstructed by architect Ralph B. Norton of Susquehanna City, a few miles from Joseph's old home. Mr. Norton had been in the Prophet's home many times before it was destroyed by fire. He had also the help of the two girls [now women] in figure one. The author is greatly indebted to these three for their many letters and pictures.)

The Prophet, writing that he and his wife left Father Smith's home and arrived in Harmony, Pennsylvania, in "December 1827," tells nothing about his midwinter journey in a wagon with his wife who was to give birth to her first child in the early summer. This four-day journey of 128 miles southeastward, carrying his belongings and the sacred records, is passed over without comment.

The mother, however, gives some details, telling that Emma had not seen her parents or brothers and sisters since her marriage, January 18, 1827, almost a year prior to this time Accordingly, Mother and Father Hale sent their son Alva, Emma's older brother, with a team and wagon to bring Joseph and Emma and their necessities to the Hale ranch to live in one of Father Hale's homes.

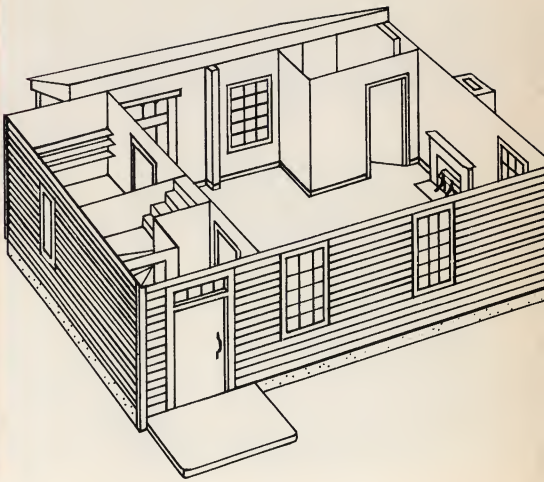
The reader likely is familiar with the mob actions around Father Smith's home in New York that made such a move necessary if the young Prophet was to succeed at applying himself to the huge task of translating the golden records.

Reporting certain events of the Prophet's life during

IMPORTANT HISTORICAL EVENTS AT THE PROPHET'S THREE-ROOM HOME UPON THE SUSQUEHANNA RIVER, HARMONY, PENNSYLVANIA

AN ANGEL VISITED THIS HOME

BY CARTER E. GRANT, EDITORIAL ASSOCIATE



Drawing shows first floor arrangement of home. Bedroom is upper right. Front door is lower left. (Fig. II.)

the months of October and November 1827 at the Smith home, the mother writes, "After bringing home the plates, Joseph commenced working with his father and brothers on the farm, in order to be as near as possible to the treasure which was confided to his care." She adds that often "as soon as night came, the mob came also and commenced ransacking the place. . . ." Such violence continued until Joseph was on the move southward with his treasures, and even then his wagon was searched a time or two by ruffians before he had traveled many miles. Feeling inspired beforehand that his wagon might be searched by mobbers, Joseph prepared for it by nailing the treasures in a small box (the plates were about 6 x 8 inches), which he placed at the bottom of a forty gallon barrel. He then filled the barrel with beans and nailed down the lid. (For these events see Lucy Smith, *History of Joseph Smith,* pp. 118-19; George Q. Cannon, *Life of Joseph Smith,* p. 25; Carter E. Grant, *The Kingdom of God Restored,* pp. 55-60.)

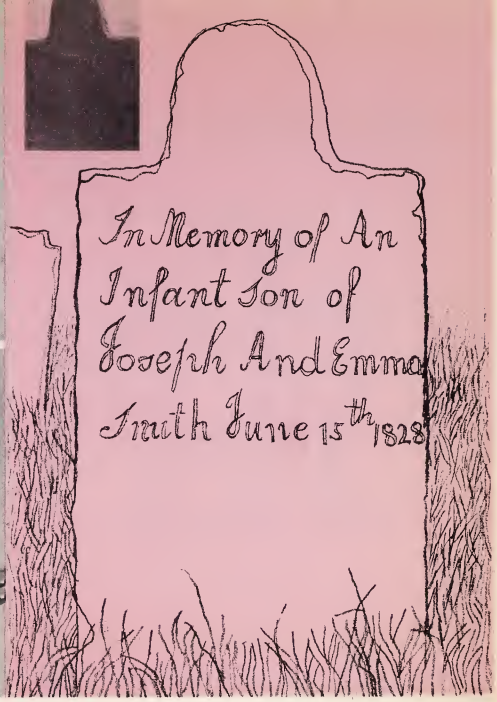
Reporting those days, the Prophet writes that the Lord aided him greatly, and that in the very midst of spreading "persecution . . . we found a friend in a gentleman by the name of Martin Harris, who came to us and gave me fifty dollars to assist us on our journey. . . . By this kindly aid was I enabled to reach the place of my destination in Pennsylvania," and also, very likely, to make a payment upon a small home that he purchased immediately, standing about 450 feet eastward from the pioneer home of Isaac Hale. (*DHC,* vol. 1, p. 19.)

Various sources declare that Jesse, the eldest son of Isaac Hale's five sons and four daughters, had occupied this home for some time with his large family. However, he had now moved out West to the state of Illinois where his family soon increased to twelve children. The history of the Hale family informs us that Jesse and all of his brothers and sisters were buried in the state of Illinois. (See Mary Audentia Smith Anderson, *Ancestry and Posterity of Joseph Smith and Emma Hale.*)

Although today no contract copy has been found



Scale model of Prophet's home by architect Ralph B. Norton who visited and photographed the home in 1903. Front view shows fireplace on west wall. Rear view shows bedroom that extended to edge of back porch. (Fig. III.)



Drawing of headstone of Joseph and Emma Smith's first child buried in the McKune Cemetery near the Smith home. Infant lived only a few hours.

that gives the terms of the sale of this Jesse Hale home and 13½ acres of ground to Joseph Smith, still the author has a copy of the deed of transfer, showing that the price Joseph paid for this farm was $200.00. The contract was completed by the Prophet and the deed signed by Isaac Hale and Elizabeth Hale, August 25, 1830.

A very interesting signature on this deed, as a witness to the transaction, is that of John Whitmer, one of the eight witnesses to the Book of Mormon. The Prophet in his journal says that John at this time was living with Joseph and Emma.

History shows that various recorders of church history a quarter of a century ago, owing to the lack of proper surveys, etc., as to the exact location of some of the old buildings and foundations of historic value to the Church upon the Susquehanna River, were often somewhat confused as to what took place at each historic spot; for instance, as late as the publishing of *A Comprehensive History of the Church*, 1930, by B. H. Roberts, it seems that it was not understood that two homes had stood upon the Isaac Hale property—the pioneer home of Isaac Hale and the Jesse Hale home. On page 100 of the first volume of this history, a picture of Joseph Smith's small home with two large wings added is shown. The caption reads "Isaac Hale Home." Then follows this explanation: "Harmony, Pennsylvania, temporary residence of Joseph Smith and Oliver Cowdery, while translating much of the Book of Mormon." Other writers have called this "seventeen-room home with its three halls," the home of the Prophet Joseph Smith, doing it without explanation, leaving the reader to believe that this large home was once owned by Joseph Smith.

The records show that after Joseph Smith moved to Kirtland, Ohio, he sold his three-room on the Susquehanna, June 23, 1833, to Joseph McKune, a Harmony neighbor, for $300. (The author has a copy of this deed, signed by Joseph Smith, Jun., and Emma Hale Smith.) Mr. McKune then moved his large six-room home from the hill north of the cemetery



The Prophet's home after both wings were added. Right wing was moved there by Joseph McKune shortly after purchasing the house from Joseph in 1833. The left wing was added by Anliza Barnes in 1906. Entire structure burned June 23, 1919. (Fig. IV.)

and joined it to the west end of Joseph Smith's home. Later, another owner of this enlarged house, Anliza Barnes, in 1906, added an eight-room wing on the east, making a house of seventeen rooms and three halls, including Joseph Smith's original home.

Records today state that the home where Emma Hale, wife of the prophet and the first president of the Relief Society of the Church was born, stood down the road on the north side of the highway some 450 feet from Joseph Smith's home. Today the old foundation of the "burned-out Hale home" is still in place, although the original foundation was greatly enlarged by Miles Doolittle in the 1880's when he erected a ten or twelve-room home over the old Hale home. The author has a picture of the Doolittle farmhouse that stood upon the old farm at the time it was purchased, June 15, 1948, by the LDS Church. Since this old home later stood empty and was falling to pieces, the president of the Eastern States Mission, Elder George Q. Morris, had the house torn down in 1951-52. He then sold the old lumber to the highest bidder. This information is given to correct a statement that has been published to the effect that this home purchased by the Mormons had been torn down by vandals and carted away.

There is a rather interesting statement about Emma Hale in *The History of Susquehanna County*, p. 254. It says that Emma Hale at the time of her marriage, January 18, 1827, at 22 years of age, was dark complexioned and attractive, was ". . . quite tall, of comely form and features, well educated, a fine singer, and very sociable."

Mr. Rex B. Haws, now deceased, a son of Mrs. Haws, the woman standing in the doorway with her daughter in Figure I, gives this authentic description of the Prophet's home: "The Joseph Smith home was built of lumber. . . . The floor downstairs was of beautiful hardwood maple. When entering this house [from outside the front door on the northeast corner] one came into a hallway." [Out of this hall were two doors—one leading into the kitchen, the other upstairs to an attic room] "the east end of

which," he says, "was boarded off into a room with a window looking towards the east. I was told that Joseph Smith did a lot of writing in this room.

"Another stairway underneath the attic stairway [out of the kitchen] led down to a cellar underneath the house. There was a nice fireplace at the west end of the house, but this fireplace was removed when McKune moved another house there and joined it to the Joseph Smith home. This house added to the original home was removed from the McKune property on the hillside north of the McKune cemetery.

"As a boy and young man living in that home, I have many pleasant memories. We milked ten to twelve cows and had three horses. We farmed the ground down around the Susquehanna River. This land was very fertile and free from rocks. We raised wheat, oats, corn, and potatoes, and I remember mowing clover that was as high as the horse's bridle. We farmed the land around the river which has since grown up to trees and brush.

"There is a spring of good cold water just under the brow of the hill south of the house, this spring is still there, running into a pipe just at the south of Erie Railroad grade. [It still runs southward to the river near the place where the Aaronic Priesthood was restored.]

"About thirty-five feet north of the house was a well of very cold water, and a dairy thermometer registered it as 34 degrees F. This well was thirty feet deep."

Mrs. Helen Haws Harvey, a distant relative of Emma Smith by marriage, writes in a recent letter that she is the girl standing by her mother in Figure I. She reports that she was born in the very same room as was Emma Smith's first child, who was buried in the McKune cemetery. "I do wish I could make you understand, Mr. Grant," she writes, "the old sweet memories I have of my birthplace and home for almost twelve years—'the Joseph Smith home.' No other home can equal it." (Letter of August 20, 1962.)

In the same letter Mrs. Harvey states that from what her ancestors said, who lived near at hand as well as from others in the community, the Mormon Prophet used the secluded room upstairs for his "translation room." She adds that from ". . . the translation room upstairs I could see the small cemetery and the Smith baby's grave, buried in the next row from my great-grandmother, Rhoda Skinner, who was midwife at his birth," meaning the birth of Emma's first child, a boy who lived but a few hours. The original headstone still marking this little grave reads, "IN MEMORY OF AN INFANT SON OF JOSEPH AND EMMA SMITH, JUNE 15, 1828." (See page 170.) This midwife, Rhoda Skinner, a relative to Emma Hale, was the wife of Jacob Skinner, who lived down the Susquehanna River about a mile from Emma's home. He moved into these parts with his wife about thirteen years before Emma's baby was born.

"I still had my play room in the translation room upstairs," writes Mrs. Harvey, "after it was made dark from the new house built on the east end of the Smith home in 1906. I had my little lantern on the table for light. It was such a nice room, and I loved to play there. After this east addition was finished," she adds, "we had the whole house, really three houses in one—seventeen rooms and three halls." She states that on "Monday night, June 23, 1919," the large house which was then "standing vacant, was destroyed by fire." She believed that the fire was started by sparks from "a hard-laboring engine puffing up the heavy grade" a little more than a hundred feet south of the house.

Mrs. Margaret Haws Lillie, August 19, 1962, wrote, "I am the girl by the wellcurb which first let me state was not where the well was, for the wellcurb had been picked up and moved over there so it would show in the picture. The well was behind the fence almost directly in front of the kitchen door where my mother and sister were standing." Mr. Rex B. Haws wrote that it is doubtful that the well was there in Joseph Smith's time, for the Smiths, he thought, got their water from the spring under the brow of the hill owned for many years by the Erie Railroad Company.

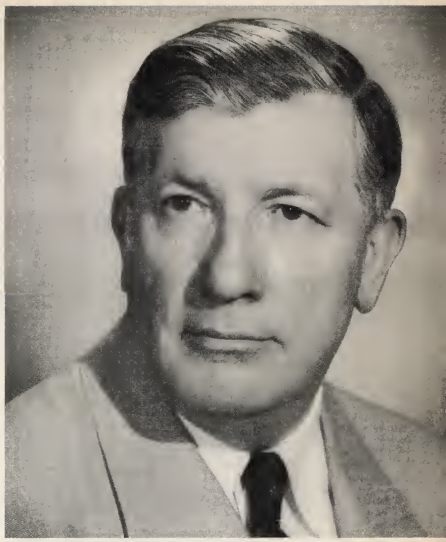
Mrs. Lillie writes interestingly about the large basement under their house, reached by a stairway from the kitchen. "It was used for the storage of potatoes, apples, cabbage, vegetables of all sorts, barrels of cider to make vinegar, canned fruit, pickles, cream stored waiting to be churned, large jars of homemade butter for home use and to sell, a barrel or two of pork, etc."

Mr. Ralph B. Norton, who reports that he had been in the basement of the Joseph Smith home many times before it was destroyed by fire, June 23, 1919, states that the sides of the basement or cellar were rocked-up with mortar, and that these walls are still in place although the basement is now filled with dirt. He adds that this room was eighteen by twenty-six feet, and that there were two windows on the north side of this large enclosure.

Referring to the birth of Emma Smith's first child, a boy, Mrs. Lillie confirms in these words the statement of her sister: "My great-grandmother Rhoda Skinner was the midwife who assisted at the birth of the infant son of Emma and Joseph Smith. My grandfather Nathan Skinner often told us this about his mother. . . . We (*Continued on page* 190)

Elder Joseph L. Wirthlin Passes

BY ALBERT L. ZOBELL, JR.
RESEARCH EDITOR



About his Father's business until the last moment given him in mortality, Elder Joseph L. Wirthlin, former Presiding Bishop of the Church, passed away January 25, in the LDS Hospital, Salt Lake City, following a heart attack. With his son, Bishop Joseph B. Wirthlin of the Bonneville Ward, he had gone to the hospital during the noon hour to administer to a friend. While inquiring for the room number, he was fatally stricken.

Upon hearing that Bishop Wirthlin had died despite all efforts available at the hospital, the First Presidency said:

"It is most significant that his final call home came while he was on an errand of mercy, going to the hospital to bless the sick. His whole life was thus dedicated to service to his fellow men.

"We have a vivid recollection of Bishop Wirthlin as he presided over the Thirty-third Ward of this city and later as president of the Bonneville Stake, and indeed extending throughout his service as a member of the Presiding Bishopric of the Church, and ultimately for many years as Presiding Bishop of the Church.

"He was one of our leaders in the development of the Church welfare program here in the city and throughout the Church. His devotion to his calling and to the people of the Church cannot be minimized.

"While he was Presiding Bishop of the Church, he had his greatest opportunity to demonstrate his greatness as a leader. Wherever he traveled throughout the Church, his influence as a great spiritual leader was felt. He loved the Lord, and his entire life was spent in serving the Lord and his fellow men. Throughout his life, and up to the moment of his passing, he exemplified the two great commandments: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . Thou shalt love thy neighbour as thyself.' (Matt. 22:37, 39.)

"Among other groups, the blind will always be grateful for the services he rendered them, and will long revere his memory. . . ."

At the time of his death, Bishop Wirthlin was serving as secretary-treasurer of the Deseret Title Holding Corporation, a church financial position.

Bishop Wirthlin served as the eighth Presiding Bishop of the Church from the spring conference in April 1952 to the fall conference in September 1961. He was second counselor to Presiding Bishop LeGrand Richards from April 1938 to 1946. Bishop Marvin O. Ashton, the first counselor, died October 7, 1946, and Bishop Wirthlin was called as first counselor, December 14, 1946, serving in that position until he succeeded Elder Richards as Presiding Bishop.

During the nine and one-half years he presided as Bishop, thousands of young men who later served and are serving in the mission fields received their first priesthood activities under his direction as head of the Aaronic Priesthood of the Church.

He loved the great outdoors, and he loved his fellow man. He loved to ride with the cowboys who labor on the vast cattle ranges that are the church interests. He loved the young men of the Church and was concerned not only with their spiritual development, but was concerned also with the training of their hands and minds to use their time well. He knew intimately the problems of his blind brothers and sisters in the Church and spent many happy hours counseling them. It was said of him: "His religion was of the everyday kind, such as is registered in one's behavior on the farm, in the office, at the factory, or wherever he was required (*Continued on page* 211)

Faith in God

BY HENRY EYRING
DEAN GRADUATE SCHOOL, UNIVERSITY OF UTAH
PRESIDENT, AMERICAN CHEMICAL SOCIETY
MEMBER, NATIONAL SCIENCE BOARD

The more I try to unravel the mysteries of the world we live in, the more I come to the conception of a single overruling power—God. One can come to this point of view by prayer and the testimony of the Holy Ghost or because there seems to be no other explanation of the unity and wonder of the universe, or by the pragmatic method of science that the Savior suggested long ago—try it and you will know.

I have often met this question: "Dr. Eyring, as a scientist how can you accept revealed religion?" The answer is simple. The gospel commits us only to the truth. The same pragmatic tests that apply in science apply to religion. Try it. Does it work? The conception of a God ruling the universe and concerned with how it works is impossible for me without the corollary that he should be interested in man—the most remarkable phenomenon in the world. Being interested in man it is natural to believe that he would provide a plan for man's development and welfare. This plan is the gospel of Jesus Christ.

This immediately raises many questions. At best, men are faltering and imperfect. The Savior stands alone as the perfect example. When someone points out the waywardness of some believer and asks how this can be, there is an obvious answer. If it were not for the gospel, he would be even worse. The gospel is indeed the plan which the Creator of the universe has devised to guide his children and bring them back to him. Through the ages he has chosen from among his worthy sons prophets to act as guides to his children. Today The Church of Jesus Christ of Latter-day Saints is presided over by good and wise men who instruct and counsel those who have the wisdom to listen while choosing the good life.

In the great council a tremendous decision was made that man is to have his free agency. This brings with it many interesting problems, since the Lord's children often make unwise decisions with tragic results. War and catastrophe to some people are taken as evidence against the existence of a God or at least his unconcern for the evils that overtake man. I think this should be thought of in a completely different light. Lucifer promised to bring salvation to everyone whether he wanted it or not. Dictators have been operating in the same way from time immemorial, and never has there been a more concerted effort to take away free agency than in the modern communistic world where about one percent of the population rules through terror. Thus nonintervention in human affairs is not a sign of the absence of God or his disinterest. Rather it exemplifies one of his greatest gifts, that of free agency which enables us to work out our individual salvation. If Lucifer were ruling the world, no one could doubt his presence.

There is a related argument that interests me. One sees good people cut off by death in their prime. This seems to me to be evidence for a life after death. It is impossible to reconcile such incompleteness with any other idea than that we will live again and that what we have lost through no fault of our own will be made up to us in full by a just God.

The wonderful gospel plan as advocated by the Savior in the pre-existence, known by his prophets through the ages, and announced by him during his personal ministry, has again been restored by the Prophet Joseph Smith, and with it we have a rational understanding of life. Eternal progression as a result of wise choices, and in general using our free agency, gives this complete and satisfying explanation of the world we live in and the struggles we are called upon to make. The success of man in sending satellites into space is arresting evidence of the great capabilities and destiny of man, the spirit child of God.

Speaking of myself, I as a humble man instruct others. I am dedicated as a scientist and the only thing about a scientist is this, that he simply expects the truth to prevail because it is the truth. He doesn't work very much on reactions of the heart. The thing is, and it is something one cannot resent, that if it is wrong, nothing can save it, and if it is right, it cannot help succeeding.

So it is with the gospel. I had the privilege of serving in a conference with four of my brothers and sisters as a group, in which we undertook to answer

the questions the young folk might ask us. One of the questions was addressed directly to me. The young man said: "In high school we are taught such things as pre-Adamic men, and that kind of thing, but we hear another thing in the Church. What should I do about it?"

I think I gave the right answer. I said, "In this Church you only have to believe the truth. Find out what the truth is!"

If there is anyone who is trying to teach anything else with any authority, this Church is not the least bit worried about that question or any other kind of question because the Church is committed only to the truth. I do not mean to say that as individuals in the Church each one always knows the actual truth, but we have the humility sometimes to say we do not know the answers to these things. No Latter-day Saint needs to worry about any question of that kind because the Church is committed to the truth.

Some have said this to me: "Is there any conflict between science and religion?" Not in the mind of God, but in the minds of individuals! Actually through the eternities we are going to get closer and closer to understanding the mind of God.

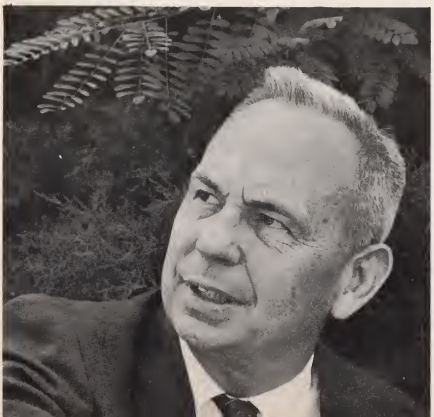
In that great council of heaven, already referred to, two plans were offered—one whereby the minds of men would be compelled to accept the truth. There would be no choice. Man would make no error. The other was the plan set forth by God in which men would have their free agency. They would have the right to decide between the Church of God and all other ways of operating in the world.

You know that God rules from heaven. He does it with such silken threads you think he has often lost the reins. Some people do not even know he exists. Others wonder whether he exists. I have often thought that a condition like this would never be made if a dictator like Hitler or Khruschev were ruling. But God is so gentle, he is so dedicated to the principle that men should be taught correct principles and that they should govern themselves, that they should take the responsibility for their mistakes, that men, his children, can actually question whether he exists. To me that, in itself, is one of the testimonies of his existence. I cannot think of anything which more wonderfully typifies his mercy, his kindness, his consideration for us, his concern for us than that he does that with bonds that are like strongest steel but are so gentle that you cannot see them.

I do know he exists. It is true, as great men have known throughout the ages, that this great world we live in is governed by powers more powerful than the powers of the world. I ask you to look at the wisest man you know and ask yourself if you believe that he is the greatest intellect in the universe. Do you think the tremendous order and wonderful things that have come into the world were created by something with no more understanding than this wise man you know? Of course you do not. It is unthinkable.

I worship the supreme intelligence of the universe, and I am convinced that, wise as men are—they have done wonderful things—that the Creator of this universe goes so far beyond anything that men understand that it is ridiculous to talk of it in the same way. I testify now that the people, so far as I have been able to see, who study most deeply into scientific things are also of that persuasion.

I close by bearing my testimony. The Prophet Joseph Smith was indeed inspired in restoring the gospel of the Savior as is shown by the way it works in men's lives. Since all truth has a single source, the apparent conflicts that often trouble us reflect only our incomplete understanding and must eventually be happily resolved. Eternal progress is man's destiny. May the Lord help us always to live in accordance with his teachings.



The Mexican Revolution cut across the life of Henry Eyring's family, sending them to the United States. In this, Dr. Eyring's country now, he has become recognized for his scholarship and research. Twice he has received signal honors—from the National Research Council in 1932 and from the Research Corporation in 1949.

February 11, 1963, as this Era goes to press, Dr. Eyring received the highest award of the California section of the American Chemical Society—the Gilbert Newton Lewis Award.

GENEALOGY

DON'T START RESEARCH...UNTIL



Don't Start Research . . .
. . . until you have checked to see if others may have carried out research on any of your pedigree lines.
You have already checked with relatives through your newly formed Family Organization for any information they may have.
Now let's see what else we can do to prevent the possibility of duplication.



Check in the Church Record Archives at the Genealogical Association in Salt Lake City.
Here are over 4 million group records of families. Maybe the record of some of your ancestors will be among them. You'll never know until you check.



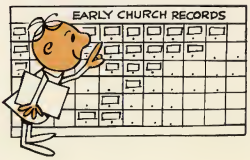
And so, check for a family group record of each couple on your pedigree chart.



If you find a sheet relating to one of your families, copy the information from it. Then see who submitted the sheet and write to him (if you haven't already done so) asking him if he has additional data.



on microfilm, in the early church information file.



The next step is to check in the library, in the patrons pedigrees and family group records



Next have a check made in the Temple Records Index Bureau. You can't actually search in

these records personally, but the Information and Public Service Department at the Genealogical Association will be able to help you here.



A word of warning regarding the information on the family group records and pedigree charts you may find as a result of your searches! Check the correctness of the information recorded! Don't accept it merely because it's on file in the Archives or the Library. Use the data as leads and clues to searches in original records.



No one should do actual research until he has first checked in the Archives and the Index Bureau.
Do you know, says Mr. Genealogy, that one out of every five family group records submitted to the Genealogical Association is a duplicate of one already on file in the Archives!



The third step—LDS Church Records. Consider such records as: 1. Patriarchal Blessings; 2. Obituary Notices; 3. Emigration Records; 4. Ward and Branch Records; 5. Temple Records, etc.

You may find valuable information about your ancestors in records such as these.



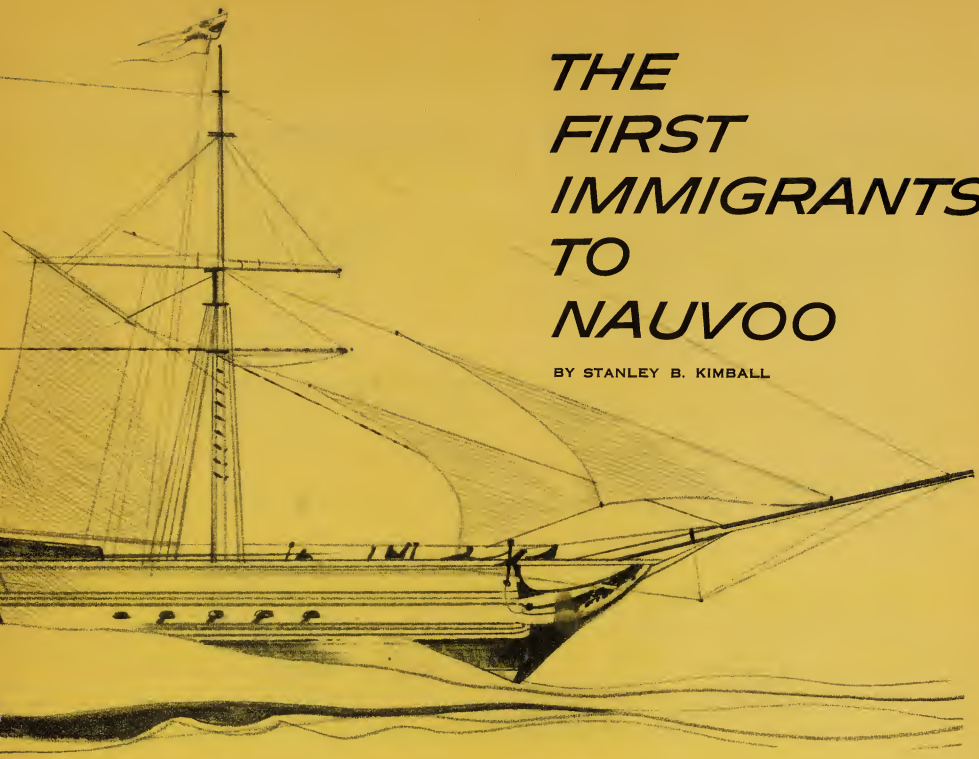
These three steps, says Mr. Genealogy, complete what we call the Research Survey—designed to accomplish two important items.
1. To obtain as much information as possible about your ancestry without doing any actual research.
2. To eliminate the possibility of duplication of research work by finding out what others have done on your pedigree.



If only everyone starting research work would carry out a research survey, appeals Mr. Genealogy, he would never have the unhappy experience of wasted time and money spent in duplicating work others have done.
And think of the thousands of dollars spent in checking and returning duplicated work.



Of course, there are those who either live too far away from Salt Lake City to carry out a Research Survey personally or who are unable to do so for other reasons.
Such people can have this preliminary work carried out for them through a Research Survey, details of which will be presented later.



THE FIRST IMMIGRANTS TO NAUVOO

BY STANLEY B. KIMBALL

The first foreign mission of the Church began when Heber C. Kimball and associates landed in England July 20, 1837.[1] Nine months later there were between 1,500 and 2,000 members of the British Mission. Since that time tens of thousands of converts have immigrated to this country—first to Nauvoo, later to Utah. This flood of immigrants began with a company of forty-one under the direction of Elder John Moon.

Sometime in November 1837, Heber C. Kimball went to the village of Wrightington in Lancashire (near Preston, which was then church headquarters in England). On the way he stopped at the home of a Francis Moon, a member of the Church. There he learned that the family of Matthias Moon had "sent a request for me to visit them."[2] He did so, but felt that the family was prejudiced against the gospel. Several days later upon his return from Wrightington, Elder Kimball felt "forcibly led" to the Moons. This time he was enthusiastically received and shortly afterwards baptized Matthias Moon, his wife Alice Plumb Moon, and their four daughters, Hannah, Dorothy, Lydia, and Alice. Sometime later the rest of the family consisting of five sons was baptized. Their names were Richard, William, John, Thomas, and Hugh. Elder Kimball reports that the sons were good musicians and the daughters were excellent singers.

Before Elder Kimball left England, April 20, 1840, he had baptized about thirty of the Moon family. The five sons of Matthias were all ordained to be "fellow laborers," or missionaries.

For the next several years various members of the Moon family worked to spread the gospel. At a general conference of the Church held in Preston on

April 15, 1840, for example, Elder John Moon represented the Church at Daubers Lane neighborhood, Elder Francis Moon at Blackburn, and Elder John Moon at Leyland Moss.[3]

After the death of Father Matthias in 1839, his wife and some of the children and other members of the family decided to immigrate to the United States. Accordingly they left their home in Penwortham for Liverpool on May 20, 1840, where the Moon family became the core of the first company to leave England. The company consisted of Alice Moon, her brother-in-law Henry Moon, her sons John and Hugh, seven others of her family, Francis Moon, another Henry Moon, William Sutton, William Sitgraves, Richard Eaves, Thomas Moss, Henry Moore, Nancy Ashworth, Richard Ainscough, and twenty other members of these families.[4] This company was officially organized by Brigham Young and others of the Council of the Twelve on June 1, 1840, Brigham Young's thirty-ninth birthday.[5]

This company under John Moon was blessed by Heber C. Kimball and Brigham Young and given directions on how to reach Nauvoo. John Moon's younger brother Hugh was instructed by Elder Kimball to keep a record of their trip to Nauvoo. Since his comments are very brief they are here quoted.

"June 6, about four o'clock we were let loose in the river and set sail. June 7, Sunday most of us were sick, June 8, we had a strong boisterous wind. June 9, some of us began to be a little better.

"From this time until the eighteenth of June we had much sickness and sea-sickness, and flucks. Had a strong head wind. June 19, the passengers were aroused to much excitement by the sailors beating the old cook. The Captain and First and Second Mates were called. They laid hold of the sailor who began the fight to put him in irons, but all the balance took sides with him. After quite a stir they got the sailor quieted down again. June 28, we had a fine day, but much sickness again. July 2, we got to the banks of New Foundland, saw fishing craft, bought some fish. July 17, we cast anchor in the sight of the city of New York. We stopped in the river two days, then came to the city, stayed in the city eight days."[6]

During the eight days in New York City, Hugh, at least, stayed with some members of the Church there, the Addison Everett family.[7] On July 28, the company started overland for Nauvoo. They took steamboat and train for Philadelphia, and slowly proceeded by way of Pittsburgh, Cincinnati, and St. Louis. They arrived in St. Louis April 21, 1841, after nearly nine months on the way from New York.

They had done no traveling between August 21 until April 3, but spent the winter in Pine Township near Allegheny City, not far from Pittsburgh. While there their Uncle Henry Moon died January 19, 1841 at age seventy-one. Their brother Thomas also died on October 2, 1841.

From St. Louis they took a river-steamer and arrived at Montrose, Iowa, (opposite Nauvoo) April 16, where they immediately moved into a log cabin about half a mile from the river.[8] Shortly afterwards they all took sick with the fever from which their mother Alice Moon died August 14, 1841 at Montrose.

Hugh was ordained a high priest in the Masonic Hall at Nauvoo January 12, 1845, and John was called on a mission to Maine. In April 1846 he moved to Nauvoo where he married Maria Emeline Mott, a daughter of Able Mott of Montrose.

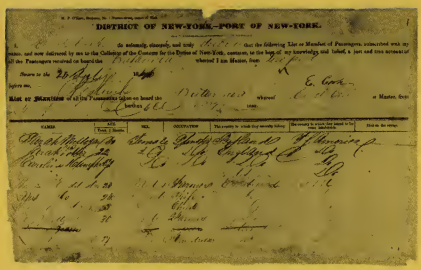
During the mobbings at Nauvoo in 1846, he, his wife, two sisters, and a brother John, moved back to Montrose. In May of 1848 Hugh made himself a wagon and moved his family west. He fell in with the Moses Witeer company which later joined Amasa Lyman's company, and they all reached the valley of the Great Salt Lake October 18, 1848.[9]

Apparently John Moon remained behind in Montrose for some time. The record says that he died of cholera en route to Salt Lake City on July 12, at age forty-five. This would place the year of his death in 1854.

When this first company of converts arrived in New York City, 1840, they sent a notice back to England of their success which was printed in the *Millennial Star,* September 1840. It reads: "When thousands and tens of thousands are emigrating from this land to America, New Holland, etc., hoping by their industry to get a morsel of bread cheaper, and easier than they now do, and thus escape the miseries of hunger which some are already enduring, we rejoice that a few poor Saints find it in their hearts and can get the means to do likewise."

The second company of 200 converts left Liverpool on the *North America* September 7, 1840 under the direction of Elder Theodore Turley and William Clayton. The third and last company for that year left October 15th on the *Isaac Newton* with fifty Scotch Saints. They sailed for New Orleans, a more direct and less expensive route since it was an all water journey via New Orleans up the Mississippi to Nauvoo. Thereafter the New Orleans route was the main one.

This change of routing was undoubtedly the result of a letter which Joseph Smith wrote in October 1840 to the twelve in England in which he said, "I think that those who came here this fall did not take the best possible route, or the least expensive."[10] Brigham Young himself directed all migration until April 1841 when he returned to Nauvoo. By that time


DISTRICT OF NEW-YORK.—PORT OF NEW-YORK.



Journals of the time listed the date sailed, the name of the ship and the port from which it sailed, the group leader, number of Saints aboard, and the port of entry, popular of which was New Orleans at the mouth of the Mississippi River.

1,020 converts had migrated.

Francis Moon, uncle of John and Hugh, wrote two letters back to England entitled "Advice to Emigrants." In the second one, printed in the *Millennial Star* in February 1842 he warned future emigrants in a candid fashion that they would face difficulties and advised them to lay in a "good supply of patience," to have "great courage," and to put on the "whole armour of God," to beware of "some whose tongues are smoother than oil, but the poison of asps is under their tongue." He says that they would find some who are wicked and deceitful.[11]

In spite of this frank advice so many converts desired to emigrate that it taxed the Church to take care of them and to absorb them into the economy of the harassed and persecuted stakes in and around Nauvoo. In relation to this problem the Council of the Twelve, just before they left England for their return trip to Nauvoo, wrote a General Epistle to the Saints in England on April 15, 1841, setting forth the following advice and admonition.

"It will be necessary, in the first place, for men of capital to go on first and make large purchases of land, and erect mills, machinery, manufacturies, etc., so that the poor who go from this country can find employment. Therefore, it is not wisdom for the poor to flock to that place extensively, until the necessary preparations are made. Neither is it wisdom for those who feel a spirit of benevolence to expend all their means in helping others to emigrate, and thus all arrive in a new country empty-handed. In all settlements there must be capital and labor united, in order to flourish. . . . Building cities cannot be done without means and labor. . . . We would also exhort the saints not to be in haste, nor by flight, but to prepare all things in a proper manner before they migrate."[12]

One of the last things the apostles did before leaving England was to appoint Elder Amos Fielding as "agent of the Church, to superintend the fitting out of the Saints from Liverpool to America."[13] This was occasioned by the fact that many Saints had been robbed and cheated by pickpockets and others who took advantage of their poor judgment and inexperience while in Liverpool awaiting ship. This step eventually led to the chartering of vessels for the purpose of saving passage money, buying provisions wholesale, and avoiding bad company, and ultimately to the creation of the Perpetual Emigrating Fund which functioned from 1849 to 1887.[14]

Such is the story of the first immigrants to Nauvoo. Incomplete records show that over 3,300 British converts migrated to Nauvoo by the time of the exodus west in 1846.[15] The strength and faith of these converts did much to build up and fortify the Church during the period of persecution when Joseph Smith was murdered and the Church was driven by mobs from Nauvoo. (*Continued on page* 209)

NATURE'S SPACEMEN

A learned mind in secret place
Explores the mystery of space.
With skills sweat out of text and school,
He orbits craft with solid fuel.
The legend of our age relies
On signals born beyond the skies.
While earthlings struggle with dimension,
A count-down passes without mention.
A milkweed in unchartered place
Launches a legion into space.

BY DOROTHY OAKLEY REA



CONDUCTED BY THE UNIFIED CHURCH SCHOOL SYSTEM

Celestial Culture Envisions Celestial Personality

BY HAL G. FERGUSON, PRINCIPAL, OGDEN (UTAH) SEMINARY

Imagine that while you were yet a youngster, you had been whisked away from your parents and reared in a country completely strange to you. How different would you be from what you are now: your language, dress, entertainment, and sports; your sense of humor, standards of courtesy and etiquette, as well as your goals in life? Would the things which now seem important to you still be important? Of a certainty you would speak another tongue and have a different relationship with your parents, brothers, and sisters. You would probably be very happy with a diet of foods which you couldn't even conceive of as nutritious at the moment. You would feel comfortable in a type of clothing which might seem ridiculous to your present blood and kin. Perhaps the things for which you are now striving would not even appeal to you as goals. Physically, however, you would appear about the same as the relatives you had left behind.

From this exercise of the imagination, one can grasp a little of the tremendous power which culture possesses toward molding one's personality.

Although it is quite impossible to give precise answers to many questions concerning heredity, it would seem that where one may have received the greatest hereditary potential for development, very little will actually take place if no cultural seedbed is provided in which to develop this personality. From the foregoing illustration, the great power possessed by culture toward developing and shaping human personality is obvious. Of course, the raw material varies because of other factors such as the qualitative differences of spirits and certain biological hereditary factors.

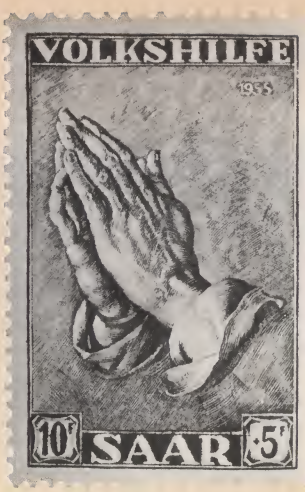
Looking around, we note that man-made objects of a certain class have many things in common, yet many different features; for example, all automobiles have many things in common, yet they have many features peculiar to their own make. These various designs, both similar and different, have been pressed into the metal, and thus, depending on the type of mold into which the metal is pressed, a variety of designs come forth.

In a sense, it seems that culture could be likened unto a mold which produces many similar yet different characteristics. The language which we speak, standards of conduct, and many of our goals and aspirations tend to be similar. Yet the immediate culture of each person has much variety, which molds into each individual many characteristics differing greatly from those of anyone else. It seems that some cultures are able to mold into the raw, human material those traits which more nearly approximate the highest potential of the individual.

In God's revealed culture plan, he has abundantly supplied opportunity for specific experiences that will bring about highly desirable personality traits in his obedient children. It has been shown that specific cultures produce particular personality traits.

Judging from God's own promises, it is possible for normal individuals to develop the celestial personality traits with which he is endowed. However, this cannot be done in a haphazard way. Specific behavior patterns in thought and expression must be adopted. Particular ways of considering things; (*Continued on page* 224)







BY JOSEPH H. PORATH

Today the world is in a turmoil; strife and unrest seem to be everywhere. Never have the powers of evil been harder at work to oppose justice, humanity, and unselfish love of God and our neighbor. The quest for peace is universal, but:

"The way of peace they know not; and there is no judgment in their goings; they have made them crooked paths: whosoever goeth therein shall not know peace." (Isaiah 59:8.)

Peace is not found in selfishness, but in striving to help make the world better and happier. America, its leaders, and the majority of free nations have this goal in mind. They are trying unselfishly to help those nations and peoples who are endeavoring to throw off their yokes of oppression and serfdom. Certain other governments with their lust for power are doing everything possible to bring these peoples and nations into their servitude. These same governments have aligned themselves with the powers of darkness. They deprive their peoples of the worship of God, and they deny Jesus Christ, the Son of God. To solve world problems with two such opposing forces at the conference table becomes difficult, if not impossible. President David O. McKay said at one of the conferences of the Church: "I believe that every world problem may be solved by obedience to the principles of the gospel of Jesus Christ." Let us examine ourselves in this regard. Do we obey and live in accordance with the principles of the gospel individually? Do we follow the precept of our Lord Jesus Christ?

The Lord has given this warning:

". . . verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flesh;

"For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

"And also the Lord shall have power over his saints, and shall reign in their







peace

"THERE IS NO PEACE, SAITH THE LORD, UNTO THE WICKED"*

midst, and shall come down in judgment upon Idumea, or the world." (D&C 1:34-36.)

As a nation we pray for peace. Man has little power of himself to supply his needs and solve his problems, therefore he turns to God for the necessary help. In the words of former President Eisenhower: "Personal prayer, it seems to me, is one of the simple necessities of life, as basic to the individual as sunshine, food, and water. . . . A thousand experiences have convinced me beyond room of doubt that prayer multiplies the strength of the individual and brings within the scope of his capabilities almost any conceivable objective." Why then shouldn't prayer help the righteous to combat the powers of evil?

Peoples of all nations, regardless of the belief of their rulers, are crying for peace. But the governments of some are opposed to the only way it can come about. President Calvin Coolidge truly said: ". . . the government of a country never gets ahead of the religion of a country. . . . The real reforms which society in these days is seeking will come as a result of our religious convictions or they will not come at all. Peace, justice, humanity, charity—these cannot be legislated into being. They are results of a divine grace."

*Isaiah 48:22.

The preamble to the United Nations Charter reads in part: "We the peoples of the United Nations determined to save succeeding generations from the scourge of war, . . . and to confirm faith in fundamental human rights, in the dignity and worth of the human person, in equal rights of men and women and of nations large and small, . . . and for these ends to practice tolerance and live together in peace with one another as good neighbors, and to unite our strength to maintain international peace and security, . . ." If all those governments who signed this worthy document would abide thereby, this world would be a peaceful place. But communistic nations would like to destroy this organization, or revamp it for their own sinister purposes.

General Eisenhower, who is truly a man of peace, inaugurated a project in September 1956, which was called the "People to People Partnership Program." The purpose of this was to establish a means by which the common people of the United States and their counterparts in other lands might establish personal friendships. Many hundreds all over the world have come forward to participate in this project, and the individual contacts thus formed are doing much to meet the need for understanding between peoples which (*Continued on page* 210)

The Prettiest Word in the English Language

BY DORIS A. PAUL

The big strapping lumberjack at my dinner table agreed with me that a woman of our acquaintance was (in my words) a "lady." "Lady," he repeated softly, "the prettiest word in the English language."

The fervor (or was it reverence?) with which he spoke caused me to think many times afterward of what he had said. When with friends, I began to ask casually, "What do *you* think is the prettiest word in the English language?" the questioning developed into a game with me (the term "research" is too academic), and I began to set down my findings.

The question never failed to arouse thought. At times it received an immediate answer, as though it had been decided long ago in the person's mind. At other times, my friends walked up and down or sat for a period of time with chin in hand, arriving at a conclusion. Some asked for the opportunity to think the matter over before answering. The majority came back in a flash with this question: "Do you refer to the word I think has the prettiest *sound*, or the one that *means* the most to me?" After a time, I decided to make two lists, placing the words in the two categories: sound and meaning.

In some cases the two were so closely related they crossed the line between. For instance, a doctor friend, who has a great love for beauty, finally arrived at the word "moonglow." He admitted that, although the sound of the word is soft and satisfying to the ear, he may like it because it paints for him a picture of the view from the wide window of his beautiful lake home on a lovely summer night.

My daughter likes above all others the word "pink." She likes the sound of the word, the actual color, and associations it calls to mind.

Longfellow liked the word "May." He said, "May is a perfumed word. It is an illuminated initial. It means youth, love, song."

Author of the song lyrics for the stage and movie hit, *West Side Story*, had both sound and meaning in mind when he wrote for one character the song, "Maria":

"Maria! When it is loud it is like music;
When it is soft, it is like a prayer."

In response to a written inquiry on words that I sent to a friend of mine who teaches at the Royal

Academy of Dramatic Art in London, I received the following comments:

"I don't think the English language *is* 'pretty'—at least isolated words. English is too hard. Hear us sound the word 'bell'—hard and cold; and the finish of the word stops all argument. But say the Italian word *bella* and what happens? The *a* carries the word away—out into the world like a message.

"I think the prettiest word is 'propinquity.' It has a sound of overdressing, but pleasantly so; a little fussy, but light and cheerful like someone walking with light steps. But the language really lends itself to the handsome solid words. I love saying 'irrevocable.' It rolls like a sea full of *r's* and then ends simply with no nonsense; the tide of *r's* has receded.

"I like the word 'heart.' I like it to sound as if it comes from the heart, so I place it low in the throat and breathe it out rather slowly.

"What a pity the word we use most—'love'—is such a matter-of-fact schoolmaster word. The French make it warm and intimate with *amour*."

Richard Carey, my friend in London, with his love for *r's*, might agree with a friend of mine in America who listed the following as the prettiest words in the English language: ripple, spring, ring, and April. Another voted for "murmur."

One woman begged to give me two words together instead of one: "sonorous cadence."

A psychology professor like the word "diaphonous," and his wife, "scintillating" and "chimerical."

Rhythm in a series of syllables plays a part in the appreciation of a word as may be noted in some already mentioned. An addition in this category is the word "tintinabulation."

Two people (a man and a woman) suggested the word "snow." Other words in the "sound list" are "echo," "crystal," and "dawn." I'm not sure about the basis for the choice of a man who makes his living writing and producing television commercials. His favorite word is "thou."

Two names of towns fall into place here. Some time ago a group of speech specialists agreed that the word "Winona" is one of the most musical in our language. H. V. Morton, in his book *In Search of England* wrote: "I do not think that in the whole length and breadth of England, there is a more beautiful name—'St. Anthony in Roseland.'"

When I asked a woman friend about her favorite word, she quoted the following from an unknown poet (that is, she couldn't remember the source): "Words are things that lift on wings—those who believe them true." Then after some thought she gave me her word: "faith."

A person's profession or trade might influence his choice of word when meaning only is involved. In the play, *Tiger at the Gates*, a character says, "To a soldier, the most beautiful word is *courage*." To a doctor or nurse, "health" or "life" might come to mind. A quotation from an advertisement in *The New Yorker* magazine led me expectantly to the end of the sentence where I was let down with a thump! "There are words that laugh and words that cry, but one word sings and dances and makes love to the mind. The word we mean is 'grapes.'" To a wine merchant, perhaps it *is* a word that makes love to the mind.

To a lecturer who travels extensively all over the world, and to a very domestic woman of my acquaintance, the word "home" led the list. Another lecturer gave me the word "tranquility," and its cousin "serenity" was offered to me by two other people.

The wife of my doctor (whom I've already mentioned) likes above all others, the word "friend." Other words given to me all of which refer to certain admirable attributes of character are: thoughtfulness, kindness, and understanding. "Peace" came into the picture once.

A minister of music in a church said that the word he likes most to hear is "good." He likes to hear it when he has done something that pleases members of his family, employers, or members of his audience. It is better than "wonderful" which might be insincere, exaggerated, or lightly spoken. It is a word he can say when he has achieved a hard-gotten goal.

"But the greatest of these is *love*"—as might be expected, this is the word that topped them all in number. Men and women, young and old, depend on it so completely in their everyday living, it comes to mind first almost always, with others following.

Drama



Suddenly the curtain began to open, and the sixteen-year-old girl who stood on the stage waiting for her cue started to panic. Standing there in the wings she could see unfamiliar footlights which only partially blocked out the audience—that sea of faces, people she knew but didn't know. She heard the chairs set on the amusement hall floor shift slightly and watched the footlights and thought, "I have no business here."

"Here am I," she said to herself as she had said so many times before, "nothing but a homely child with no talent. I shouldn't be here. It ought to be my sister. Everybody knows she can do it. But not me. I can't do anything. Everybody knows that." Momentarily she cast a dark glance toward the director. "What did she want to embarrass me for? Why did she tell me her hard luck story? I never would have tried out except that . . . well she seemed to need me. But it's no good I can't. . . ."

At that point the curtain was open and through the gloom of her thoughts and the trance of staring into the footlights the girl heard her entrance cue. Automatically she walked onto the stage. She forgot how heavy her makeup had felt the moment before. Her first speech, well rehearsed painstakingly for weeks, started to come out. Then she forgot the lights and the audience. She was at home again, out of the confusing world of growing up and amid familiar things on the stage and familiar lines which she had learned until they were hers.

The play went on from scene to scene and from act to act. The girl who was just plain Mary off-stage was living her lines. For one short night she was living in a wonderful make-believe world where she fitted without awkwardness.

Then the last curtain closed, and the applause rang out. Somehow every sound of the appreciative audience seemed to say to her, "I knew you could do it! I knew you could do it." She smiled, and when she left the church house and walked through the night to her home in a little Idaho town, she was walking on clouds with the applause ringing in her ears all the way. That night she lay in her bed, but sleep did not come for she was living and reliving the night.

Years later this little girl was to become a wife, mother, and stake drama director. Looking back she would write, "It was such a good feeling to have been needed and better yet to measure up. The stars in my eyes lasted for weeks. Just thinking of it caused a flutter in my chest, and I'd have to smile."

This first part was one she had taken because the leading lady had dropped out after the play went into rehearsal. Before the applause had died completely her ward drama director asked her again, not from urgent need this time but from proven ability. The shy young girl who had thought herself an "ugly duckling" found herself saying: "Yes, I'll be glad to," instead of, "I'm sorry I just couldn't" as she had so many times before.

And she worked hard this second time. Looking back she says "There seemed to be a new sense of power flowing through my veins. Power to command my stubborn self to do things I knew I couldn't do."

In this story of one person, repeated with variations thousands of times each year, are found the story and purpose of drama in the Church. The total number of participants is impressive. The number of plays produced is phenomenal in comparison with any known program of its kind.

Last year the houselights dimmed and the curtain went up more than 16,236 times in the wards, stakes, and missions of the Church. Some 123,379 people performed on the stage with more than 30,822 taking their turns behind the scenes as backstage help.

In one of the world's most extensive recreational drama programs, the MIA produced about 6,236 plays and more than 10,000 roadshows, skits, and blackouts, reaching audiences of hundreds of thousands.

But the real value lies in the one—the young man or woman who finds "new power" in himself; the one mother, father, or grandmother who finds new life in creation of a character; the one man or woman

in the MIA

BY MOANA B. BENNETT



in the audience who sees life in sharper focus from a play well done.

Almost automatically the number of participants will grow as the Church grows, for drama is a part of the recreational pattern of the Church.

Each of the plays and each of the other productions represent a tremendous effort in hours spent in rehearsal and in energy expended on myriads of production details. In many cases this energy and these hours result in genuine creative achievement.

One such play was the recent Bountiful South (Utah) Stake production of *Them Also I Must Bring.*

The stake had a relatively new stake drama director Normalee Evans, with a background in dance but not much training in drama.

The *Drama Guide* called for a stake play to be calendared in the spring at the option of the stake but strongly recommended by the general boards. In the director's *Handbook* it said the stake play should be an artistic, quality production which provided an opportunity of expression for those in the stake most interested in drama. Also, the manual said, such a play would help upgrade the drama work being done in the stake and the Church; and it would be an excellent training project for ward directors.

Taking the problem up with her stake executives Sister Evans got a date and a modest budget. Because of her own inexperience she decided others could learn little if she directed. Consequently she assumed responsibility for technical co-ordination and production details, and asked a more experienced person to direct.

This person was Joan Leigh, a director of many years' experience in MIA drama and with some background of formal training.

Together they chose a play, one which Sister Leigh had directed previously, the Book of Mormon story *Them Also I Must Bring.* This dramatization of the events concerning the coming of Christ to the American continent was written by Ruth and Nathan Hale, division drama directors in Southern California, and published by the MIA.

Then, following the suggestion of the drama manual, they proceeded to recruit ward drama directors in key roles and for key production jobs. From this beginning they branched out and filled in the rest of the cast and production staff.

Taking their cue from the subject matter of the play, Sister Evans reports that the cast and production staff approached their roles and assignments prayerfully and seriously.

After blocking the play carefully, Sister Leigh worked her cast hard and with equal tenacity and attention to detail, Sister Evans followed through on the production side.

As a result everything was ready when the cast was prepared. That means that before dress rehearsal or opening night, Henry Leigh, the technical director and lighting manager, worked countless hours experimenting with the lights to get proper effects; Richard Downward, the sound engineer, checked and rechecked the microphones, seeing to it that they were properly placed and correctly amplified; Kenneth J. Ariatti, music co-ordinator, took the time to select music which would intensify the mood and tempo as it was used; Ronald Eggett, stage manager, organized a crew that could and would work together; and Sharolyn Cole, costume and stage designer and co-ordinator, designed and executed the designs for a set and costumes consistent to the play.

Under the watchful, helpful direction of Sister Leigh, the cast learned lines and movements. With more than average success the beginners and the experienced performers found themselves forgetting their own personalities and assuming a new character for a time.

With the aid of the costumes and the remarkably effective makeup of Jury Toone and his crew, the cast took on new identities. Nancy Peters became Zara; Susan Anderson, Doni; Grant Butters, Zarahah; Edison Butters, Mortoni; (*Continued on page* 206)

An Angel Visited this Home

(*Continued from page* 172)

lived in the Joseph Smith home from February 12, 1898 to November 1909." (See Nathan Skinner's picture, Figure IV, taken 1907. He was the son of Rhoda and Jacob Skinner.)

Mrs. Harvey states that she "was born in the Joseph Smith home in the bedroom off the kitchen to the south, and since I was born in the same room as Emma's first child, I always tended the little grave and placed flowers on it. It seemed part of my home duty." Then she adds, "My grandfather's sister married Isaac Hale's brother," which brought a relationship through marriage of several large families on the Susquehanna River. Mrs. Lillie writes interestingly about her childhood at the Joseph Smith home: "Behind the cow barn was a large apple orchard. I can't tell you how many trees, but there was a number of varieties. Among them were my favorite luscious northern spies. There were also cherries, plums, and crab apple trees, and lots of wild raspberries on the hill. . . .

"Quite a way back was a large maple grove with a brook near it. As a child I enjoyed watching my grandfather [Nathan Skinner] tap the trees and cook the sap into syrup. My sister and I played many times in the shade of these stately and wide-spreading maples and by the cool brook." She also attended the village school, near the old schoolhouse where Emma used to go to school. The deed of the Joseph Smith farm of 13½ acres states that it was but twenty rods wide and ran north from the Susquehanna River, 111 rods on the west side, 119 on the east; the difference was due to the winding course of the river.

To this three-room home, with its large secluded upstairs room and full basement or cellar—as one has a mind to call it—seemingly constructed for the Lord's purposes, came Martin Harris shortly after the Prophet had, according to his own words, "copied a considerable number of" the "characters" from the sacred records, "and by the means of the Urim and Thummim I translated some of them." (*DHC*, vol. I, p. 19.)

It was some of these characters, writes the Prophet, who had just turned twenty-two years of age, that Martin Harris, forty-five years of age, carried to the learned professors. And being made satisfied, Martin became the Prophet's scribe from April 12 to June 14, 1828. Since the kitchen with its four large windows was upon the ground floor, Joseph and Martin for two months, working early and late must needs proceed without interference from sources incident to farmhouse kitchens. This home offered two solutions: a large basement, reached by a stairway from the kitchen; an equally large attic room with a window in the east gable end, approached by a stairway from the front hall.

Nathan Skinner, the owner of the large home shown in Figure IV, was four years old when Joseph and Emma lived in the original three rooms. Two of his grandchildren declare in writing that their grand-



TO "LIVE TOGETHER IN LOVE . . ."

RICHARD L. EVANS

We have talked in past weeks of truth and of love and of what each one lacks without the other. If a man loves the truth, he will live it, and to live the truth requires self-control. There is a quoted sentence that puts it thus: "No man has a right to do as he pleases, except when he pleases to do right."[1] "Men's hearts," said Carlyle, "ought not to be set against one another, but . . . against evil only."[2] "More hearts pine away in secret anguish for unkindness from those who should be their comforters, than for any other calamity in life."[3] "Each one of us is bound to make the . . . circle in which he lives better and happier."[4] "What do we live for," asked George Eliot, "if it is not to make life less difficult to each other?"[5] ". . . if ye have known of . . . the goodness . . . of God," as is said in Mosiah, "and have tasted of his love, . . . ye will not have a mind to injure one another, but to live peaceably, and to render to every man according to that which is his due. And ye will not suffer your children . . . that they transgress the laws of God, and fight and quarrel one with another. . . . But ye will teach them to walk in the ways of truth and soberness; ye will teach them to love one another, and to serve one another. And also, ye yourselves will succor those that stand in need . . . ; ye will administer of your substance unto him that standeth in need. . . ."[6] We turn again to a sentence previously cited from William Penn, that "love is the hardest lesson in Christianity."[7] It may be even the hardest lesson in life, but surely it is one of the most essential. "Love or perish"[8] are the alternatives offered. And love must have truth if love is to last, and along with truth comes law, and the living of law requires self-control, and self-control requires character—without which there is nothing we could count on. In the spirit of him who offered his love, and who gave his life that men might live, let us "live together in love,"[9] with truth and character and kindliness, in the spirit of the Prince of Peace. "No man has a right to do as he pleases, except when he pleases to do right."[1]

[1]Charles Simmons (1798-1856), American clergy.
[2]Thomas Carlyle.
[3]Owen D. Young, American lawyer and financier.
[4]Arthur P. Stanley (1815-81), English clergy.
[5]George Eliot (1819-1880), English novelist.
[6]Mosiah 4:11-16.
[7]William Penn, *Some Fruits of Solitude: Religion.*
[8]Author unknown.
[9]D&C 42:45.

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father Nathan Skinner told them many times that his mother Rhoda Skinner, the village midwife, who waited upon Emma at the birth of her first child, said that Joseph Smith and his friends claimed to be translating "golden records" in the upstair room of this home. It seems that Joseph and Martin fairly "hid up" for two months while translating. This same process was followed by Joseph and Oliver Cowdery from April 7, 1829, to the first of June of that year while translating most of our present Book of Mormon. Joseph McKune, who bought the Prophet's home in 1833, had lived neighbors to the Prophet during the time the work of translation had been in process at Joseph Smith's home. This McKune is the great-grandfather of the girls on page 168. *The History of Susquehanna County* tells in twisted narratives about Joseph Smith and his scribes secretly at work with their "peepstone" and "golden records" in their small home upon the Susquehanna.

Joseph Smith writes that he had been warned by Moroni that he must seek seclusion and privacy while translating the golden records. The angel told him plainly that he "would be destroyed" if he showed the sacred things to anyone other than "those whom I should be commanded to show them." (Pearl of Great Price, Joseph Smith 2:52.)

It might be well to consider too that Emma's father and mother and her unmarried brothers and sister lived but a hundred and fifty steps down the road. Very likely they were in and out of Emma's home while the work of translation continued day after day and week after week—four months all told. Then, too, Emma during these days received a string of visitors besides her Harmony friends: the Smiths, Whitmers, Knights, Martin Harris, his wife, and others.

At this home, and surely not while sitting leisurely with inquiring friends in his kitchen, the Prophet received fifteen revelations, either in this house or in close proximity thereto. (Sections 3-13 inclusive; sections 24-27 inclusive.)

On one certain occasion it seems that Emma had been complaining to her husband because she had not been granted the privilege of seeing the sacred treasures. Upon which, the Lord gave her a most positive revelation through her husband, the Prophet. "Murmur not because of the things thou hast not seen, for they are withheld from thee and from the world, which is wisdom in me. . . ." (D&C 25:4.) It was in this revelation also that Emma was called to "make a selection of sacred hymns" for the new Church.

Near this house in August 1830 while Joseph was on his way to purchase wine for a special Sacrament meeting he was to hold in this home, an angel appeared in magnificent glory, declaring, "Listen to the voice of Jesus Christ, your Lord, your God, and your Redeemer, whose word is quick and powerful." (*Ibid.*, 27:1.) The Prophet there received the instructions which eventually led to the use of water in the Sacrament. At the close of this vision, the Prophet held a meeting with four other believers and confirmed his wife Emma and Sally Knight, the wife of Newell Knight. He reports that when they administered the "Sacrament" using "wine of our own making. . ." the "Spirit of the Lord was poured out upon us, we praised



A TIME FOR REAFFIRMING FAITH

RICHARD L. EVANS

It is fitting that our series of comments on love and truth should continue this day and at this season. It takes much of both, both of love and truth, to carry the weight of the world; and blessed are those who seem somehow to bear their own burdens and to help with those of others also—those who enrich life by love, and by sharing themselves. Our Lord and Master, we are reminded, ministered to many. "He bore the failings of his disciples," as one observer said, "gave himself to enlighten their ignorance, to enlarge their vision, to increase their courage, and to make them . . . helpers of the helpless. . . ."[1] He raised the widow's son, and made the blind to see and the lame to leap, and healed the lepers. But the record does not seem to show that many encouraged him when his soul was heavy. Yet, there is always surpassing satisfaction in helping, in comforting, in encouraging, in lifting lives, in sincere service. And as to troubles and problems, as to tensions and misunderstandings among men, few there are that could not be solved with love and truth and honest intent, with justice and mercy, with dignity and honor, and even without degrading humiliation for the sincerely repentant person. And we would plead that this season be a time tempered by the Spirit of the Son of God, our Savior—a time for faith, for thoughtfulness, for sympathy with those who sorrow, for those who seek and search, for those who must make serious and sobering decisions, for those who bear great burdens; a time for loving, for learning, for more thoughtful living; a time for repenting, for improving, for forgiving old offenses, for removing misunderstanding, for bringing loved ones nearer, for bringing families closer, and friends and even enemies, with a mellowing of the hearts of men; a time for teaching children, for reaffirming faith in the eternal truth that Jesus is the Christ, the divine Son whom God our Father sent, not to condemn but to save, and in his great love to lead all men to everlasting life. May the spirit of the Prince of Peace move among us, and against all trials and troubles and unsolved problems and heavy hearts, give its sweet assurance. With Job we would witness from the depths of our souls, "I know that my Redeemer liveth."[2]

[1]Editorial, *The Independent*, July 1898.
[2]Job 19:25.

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the Lord God, and rejoiced exceedingly." (*DHC*, vol. I, pp. 106-108.) These sacred meetings could have been held in the "translation room"—possibly upstairs where no person could enter uninvited.

Shortly after Martin Harris had lost the 116 pages of manuscript translated from Mormon's abridgment, Moroni came to this home and took the sacred treasures from the Prophet. A few days later, however, after continued prayers and earnest supplications for forgiveness of his errors, says Joseph Smith, Moroni returned with the plates and the Urim and Thummim and told Joseph to look into the Urim and Thummim, whereupon he received a sharply-worded revelation. (D&C 3.) The plates were then taken away the second time. A few days later, writes Joseph Smith, at the third appearance of Moroni, the treasures were returned. (D&C 10; *DHC*, vol. I, pp. 21-28.)

Time and time again as Joseph and Oliver hurried the work of translation, they continued to find statements by the Book of Mormon prophets that baptism was necessary to salvation. (See "Baptism" in the index of the Book of Mormon.)

On one of these days, in fact, the Prophet says it was May 15, 1829, the two men sat their translating aside and walked southward five or six hundred feet to the Susquehanna River. They had decided to make it a matter of earnest prayer.

A few minutes later while the two men knelt in supplication, the glory of God shone around about them, and John the Baptist laid his hands upon the two brethren and bestowed upon them the Aaronic Priesthood. He also gave them instructions regarding baptisms. (For a detailed account of this glorious event, see *DHC*, vol. I, pp. 42-43; D&C 13, *The Kingdom of God Restored*, Carter E. Grant, pp. 75-79.)

About a week later, while the translation was being rushed forward in the translation room, the Prophet's brother Samuel came to visit the Smiths. The Prophet and Oliver enthusiastically explained to Samuel their glorious experiences with John the Baptist and of their receiving the Aaronic Priesthood, also the revealed order of baptism, etc. The Prophet says that Samuel was not "easily persuaded," but after going into the woods and earnestly seeking the Lord in prayer, he received a divine testimony, and on May 25, 1829, Oliver Cowdery baptized him, the third baptism in this dispensation. (*DHC*, vol. I, p. 44.)

This account of the historic events at the home of Joseph Smith upon the Susquehanna would hardly be complete without the following narratives. It is recorded that as soon as Joseph and Emma arrived at the Hale home with Alva and unloaded their furniture and took from the barrel of beans the "treasure box," the Hale family, and especially the father, were extremely anxious to see the contents of the box. It seems that Joseph at once explained to Emma's family that the sacred golden records were in the box, for he earnestly believed that Emma's parents would accept his word on the matter. In this, however, he was to be greatly disappointed, for not one of the Hales believed his story.

Isaac Hale later wrote that when his son Alva "returned with Smith and his family . . . I was informed that they had brought a wonderful book of plates down with them. I



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1								1,990.29
2							$2,138.62	1,833.11
3							1,963.23	1,682.76
4						$2,051.96	1,795.46	1,538.97
5					$2,102.14	1,868.57	1,635.00	1,401.43
6				$2,116.46	1,904.81	1,693.17	1,481.52	1,269.87
7				1,906.75	1,716.07	1,525.40	1,334.72	1,144.05
8				1,706.16	1,535.55	1,364.93	1,194.31	1,023.70
9			$2,271.46	1,514.31	1,362.88	1,211.45	1,060.02	908.59
10			1,996.21	1,330.81	1,197.73	1,064.65	931.56	798.48
11		$2,310.58	1,732.94	1,155.29	1,039.76	924.23	808.70	693.17
12		1,974.83	1,481.12	987.41	888.67	789.93	691.19	592.45
13	$2,067.11	1,653.69	1,240.27	826.85	744.16	661.48	578.79	496.11
14	1,683.16	1,346.53	1,009.90	673.26	605.94	538.61	471.29	403.96
15	1,315.92	1,052.74	789.55	526.37	473.73	421.10	368.46	315.82
16	964.67	771.73	578.80	385.87	347.28	308.69	270.11	231.52
17	628.70	502.96	377.22	251.48	226.33	201.18	176.04	150.89
18	307.36	245.89	184.41	122.94	110.65	98.35	86.06	73.77

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was shown a box in which it was said they were contained, which had to all appearance, been used as a glass box for common-sized window glass [possibly 10 x 12 inches]. I was allowed to feel the weight of the box, and he gave me to understand that the book of plates was then in the box, into which, however, I was not allowed to look. . . .

"After this I became dissatisfied, and informed him [Joseph] that if there was anything in my house of that description which I could not be allowed to see, he must take it away, if he did not, I was determined to see it. . . ." (*History of Susquehanna County, Pennsylvania,* p. 579.)

Father Hale adds that owing to the discord over Joseph's carefully guarded box that Joseph and his wife ". . . came to the conclusion that they would go and reside upon a place near my residence," which was the Jesse Hale home that then stood empty.

Years later when Emma was being questioned by her oldest living son, Joseph Smith, III, as to what she and Joseph did when her father became exasperated over not being allowed to see into the Prophet's box, she answered very positively: "Your father bought your Uncle Jesse's place off father's farm, and we moved there until the Book of Mormon was translated; and I think published." (*Reorganized Church History,* vol. 3, p. 354.)

In recent years the LDS Church has secured three historic sites along the north bank of the picturesque Susquehanna River: February 7, 1947, the Joseph McKune farm, which includes the site of the Prophet's home; on July 16, 1948, the Isaac Hale farm; and then on May 15, 1959, the "130th anniversary of the coming of John the Baptist," the Church bought the much sought after 6.16 acres of ground south of the railroad tracks, the "banks of the river" where it is believed the Aaronic Priesthood was restored. These purchases include some 200 acres of valuable property for the Church.

One of the paramount projects given the Aaronic Priesthood of the Church for the year 1960 was the erection at their expense of the beautiful John the Baptist monument, which now stands about 125 feet east from the site of the Prophet's old home. It was dedicated June 18, 1960 by Joseph L. Wirthlin, then Presiding Bishop of the LDS Church, before a devoted audience of some 1,500 Saints and visitors.

Up the river north and eastward from the Prophet's Susquehanna home, and before Joseph and Oliver moved to the Whitmer residence about the 1st of June 1829, the two men received another glorious vision. Peter, James, and John appeared and, laying their hands upon the heads of the brethren, the messengers conferred the Melchizedek Priesthood, bestowing the necessary keys and authority to establish God's kingdom upon this earth.

Joseph Fielding Smith writes that the restoration of the Melchizedek Priesthood "was only a few days after the first ordination," May 15, 1829. (*Essentials of Church History,* p. 691. As to the time and place, see Carter E. Grant, *The Kingdom of God Restored,* pp. 75-79.)

About the 1st of June 1829, by invitation, David Whitmer arrived at the Joseph Smith home in a light two-seated wagon to carry Joseph and Oliver and the plates to the Whitmer home where the translation was to be completed.

The next day while David and Oliver waited for Joseph in the loaded wagon, ready to start northward, Joseph remained in his translation room for some time. He then came to the wagon without the plates, climbed in, and gave orders to start. David reports that he was greatly perturbed at this time, for he had made this long trip (one hundred miles) expressly to get Joseph Smith and the plates. Here is David's testimony as to how he was made satisfied: "When I was returning to Fayette, with Joseph and Oliver, all of us riding in the wagon . . . when traveling along in a clear, open place, a very pleasant, nice-looking old man suddenly appeared by the side of our wagon and saluted us with, 'Good morning: it is very warm,' at the same time wiping his face and forehead with his hand. We returned the salutation, and by a sign from Joseph, I invited him to ride if he was going our way. But he said very pleasantly, 'No, I'm going to Cumorah!' This name was somewhat new to me, and I did not know what Cumorah meant. We all gazed at him and at each other, as I looked around inquiringly at Joseph, the old man instantly disappeared, so that I didn't see him again. . . . He was, I should think, about five feet eight or nine inches tall and heavyset. . . . He was dressed in a suit of brown woolen clothes, his hair and beard were white. . . . He had on his back a sort of knapsack with something in it, shaped, like a book. He was the messenger who had the plates, who had taken them from Joseph just prior to our starting to Harmony." (Roberts, *Comp. Hist.,* vol. 1, pp. 126-27; see testimony of Apostles Orson Pratt and President Joseph F. Smith, Andrew Jenson, *Biographical Encyclopedia,* vol. I, pp. 266-267.)

A few days later Moroni delivered the sacred records to the Prophet in the Whitmer garden with a command to finish the translation speedily.

The Church Moves On

(*Continued from page* 150)

6 Following a brief, seasonal recess, stake conferences began again this week end. During the first six months, each stake will have two conferences, one-half of the stakes being visited during the first conference of the year by a member of the General Authorities, a representative of the genealogical association, and a representative of church welfare; the other half of the stakes being visited the first quarter by representatives of the Relief Society and the Primary. During the second quarter the stakes not being visited by General Authorities during the first quarter will have that representation, and the representatives of Relief Society and Primary will go to the other half of the stakes. The MIA and the Sunday School will replace the Relief Society and the Primary during the last two quarters of the year.

Returning full-time missionaries will no longer report at stake conferences beginning today.

Elder Seymour J. Godfrey succeeded President Wayne C. Player as president of Taylorsville (Utah) Stake. President Player is now serving as president of the Central States Mission. Counselors to President Godfrey are Elders Richard A. Barker and David R. Campbell.

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The Spring We Won the Championship

(*Continued from page* 164)

we don't stand a chance at winning the championship unless we have Harlan."

Well, I just stared at Wess in bewilderment. I didn't understand his reasoning. After all he was a teacher. He knew how important it was to know how to read. Yet all of a sudden reading didn't matter. It was being able to play baseball and win the championship that counted.

I guess my lack of understanding showed, because Wess stopped panting and came closer to me, that old familiar calmness crossing his face. My heart throbbed warmly as he took my hands in his and those big, beautiful, brown eyes swallowed anything else I might have felt.

"Nancy," he said softly, and I saw my sixty days to matrimony quickly melt away. "I was thinking if you would have time, perhaps for the sake of the trophy, you could teach Harlan to read."

I stammered. "Why, Wess, of course I would. You know that aside from our Friday night dates teaching children to read is the most enjoyable part of my life."

He squeezed my hands and grinned. "That's great, Nancy. I knew you wouldn't fail me. His name is Harlan Mumford. He's the most powerful hitter I've seen. Why, Nancy, with some good professional instruction he could be every bit as good as our own Hoot Thompson. I'll send Harlan around this afternoon," Wess said. "You do whatever you think best. Just so he learns to read in a hurry. Why, with Harlan on the team the Caterpillars are going great!"

"That's nice," I managed. Then I remembered the faculty dance this Friday night and said, "What time shall I expect you?"

Wess looked genuinely surprised. "What time?"

"For the dance Friday. You didn't forget? Did you?"

Wess brushed the seat of his pants, and a sudden feeling of panic swept through me.

"I'm sorry, Nancy, but S. C. has some great new tactics to show me, and we had planned to go over them Friday night. I hope you won't mind too much."

My heart sank, and I blinked back the tears. "That's all right, Wess." I tried stiffening my upper lip and said, "I know you have to give Clayton Elementary your best efforts."

By afternoon I had regained my composure enough to smile politely at Harlan Mumford. The big, athletic boy swaggered into my classroom, and I knew the way he flopped into a desk seat that learning to read was the last thing he wanted to do.

"How are you, Harlan?" I asked pleasantly.

"OK," he half grunted.

"Come sit over here by my desk," I said, ignoring the fire-engine red baseball cap that all but covered his wide gray eyes. "I thought that perhaps we should have a little talk first. Get acquainted and find out what you are most interested in."

"Nothing but baseball," he quipped.

"Well, that's fine, Harlan. Coach Sinclair says you're a pretty good player."

"I guess," Harlan said, with a hint of a smile crossing his freckled face.

"I think we should read books and stories about things we like. Don't you agree?"

Harlan shrugged his shoulders and looked at me as if I was trying to put something over on him. "Baseball's all I like, and I've never seen any books on it, only these." He reached into his back pocket and pulled out a handful of soiled and wrinkled cards. Then with all the generosity he could muster he handed them to me. "That's the Duke, the one on top," he said proudly, and I wondered if perhaps he knew him personally.

The large sunburned face of Harlan's hero stared up at me while his mammoth black eyes and pearl-white teeth grinned in welcome. He too, had a fire-engine red baseball cap pulled low over his forehead.

I couldn't help smiling back at the young man before turning the card over and glancing at the paragraphs of various baseball statistics. "How about you reading this for a starter?" I asked of Harlan who was still grinning.

Harlan winked slyly at his big hero and for the next few minutes zipped off statistics and scores like a real pro. He had trouble reading?

Finally I asked, pointing to a word, "What's this word?"

"Perfect four to four," he cooed.

"How about this one?" I asked, jumping down a line.

Harlan stammered, and his eyes darted back to the first sentence.

"No, not all of it," I said, "just this word."

"Ah," Harland continued to stammer, "I don't know that word. But I can read you the whole sentence."

I let Harlan recite the paragraph of statistics he had obviously memorized while I wondered how I was going to teach this big athletic sixth-grader to read.

That evening I spent at the school library hunting for something that might spark Harlan's brain and hoping I might just accidentally run into Wess. Well, you might know Wess was nowhere in sight. But the next afternoon when Harlan reappeared I had plenty of books.

"I can't read all those books!" Harlan blurted out, seeing the stack of leather backs on my desk.

"I don't expect you to right now. I just thought you'd like to take them home and glance through them. There are some baseball pictures in them you might enjoy."

"Well," Harlan half grunted.

"Now let's practise some letter sounds," I said, and for the next hour Harlan and I twisted and wrinkled our lips, making long a's short e's and all the rest. Every so often Harlan would cast a half suspicious glance at the stack of books and shrug his shoulders.

Well, for the next few days everything went fine. The Caterpillars won their first game, Harlan was at least trying to read, and I was

THREE BOYS SLEEPING

BY MABEL JONES GABBOTT

I had not thought the world could hold
such treasure for my keeping;
Tonight with stories done and prayers
and kisses, three boys sleeping
Lift all burdens, make all cares
weightless as a feather;
Tonight we laughed at picture books
and knelt, heads close together;
Tomorrow's world-swept clouds
are tempered in a measure
And colored under, in between
and ever by this treasure.

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PHILLIPS 66

eagerly awaiting the end of the school year. I hadn't gone out to any of the games because I figured it would be better to let Wess work that out as best as possible.

On one of these nights I stayed after school to correct some papers, when who should come tearing through the door like an excited Dodger fan but Wess himself, half demanding loudly, "Where's Harlan? He's missed practice. It's lucky we didn't have a game today or we'd have lost."

"I really don't know," I said. This was a sort of a lie for I had seen Harlan earlier in the afternoon going into the library. But how could I tell Wess this?

Wess glared at me and then around the room as if he half expected to find Harlan hiding under a desk or something; he continued, "S. C. is taking some pictures of the team for the paper, and we want Harlan in them."

I said, "Wess, you seem changed. I hope all this baseball practice hasn't been too much for you. I guess you must really miss your music."

"It's not that, Nancy. I really like coaching the Caterpillars. You ought to watch them play. They're great! And S. C. has been such a help."

Well, what could I say. Here Wess was practically a changed man, not that I minded this. He looked so rugged and outdoorish, in those sandy denims and faded sweat shirt, and so I offered to go look for Harlan. This wasn't too difficult. I knew I'd find him in the library. Sure enough there he was, his nose buried in a book about the oldtimers of baseball.

It took some talking to persuade him to put the book down. I was pleased about this. Yet then when I mentioned pictures, wouldn't you know he snapped right around, grinned a big thanks, and left.

I then decided to walk out on the field and take a look at the Caterpillars. The afternoon air was so sunny and warm, and I did miss Wess so much.

The boys were huddled together in the center of the field. I could see Wess bending over, and I guessed that he was helping S. C. Smith set up the camera equipment. I smiled to myself. It was nice Wess could get out in the fresh air and sunshine, and I was glad he wasn't too unhappy about losing the orchestra. After all, even my mother had thought we both needed something besides music.

Well, the word was given for the Caterpillars to sit cross-legged and push their caps back so that the parents could easily identify their sons. Then I saw her.

S. C. Smith, the assistant coach Wess couldn't do without and who had spent so many hours working out tactics, was a *female,* and a blonde at that! Oh, she was something all right, dressed in jeans and a sweat shirt. The first thing I wanted to do was run off into a corner and bawl, but standing there frozen to the diamond I only got madder and madder at Wess. How could he have deceived me so? I tried so hard to be of help and to be understanding. It wasn't fair.

This is when Wess saw me, and he backed away from S. C. like she was fire. But I was the one on fire. He tripped over her camera, causing all the little Caterpillars to emit giggles and funny whistling sounds that gave me a burning sensation in my throat and eyes. S. C. went to his aid, and he really did try to push her away, but you know how persistent some women can be.

Finally after my blood had simmered to a low boil someone got around to introducing us. Naturally S. C. gushed hello's all over me.

I didn't do much at returning her greeting. You understand. Here I give up my Friday night dates and spend my afternoons teaching a big, disinterested sixth-grader to read, and then find out the man I was doing all this for has been cavorting around with some blonde who once played softball. I just couldn't.

I hoped someone would say I was Wess's girl; then I could reply "not any more," but they were all only interested in having their pictures taken. I turned to leave when Wess came running up. In a way I felt sorry for him. He looked so trapped with those big cocker spaniel eyes and his mouth hanging open like a hungry child.

"Nancy, it isn't what you think," he said. "I could never have made the Caterpillars as good as they are without S. C. She's been invaluable to me."

"I bet," I said, my eyes clouding.

Wess may have had big brown eyes and loved Chopin, but right now I couldn't forgive him. I ran from the baseball diamond, tears streaming down my cheeks, my heart breaking.

Now it is Friday afternoon, and you guessed it, the Caterpillars are playing the championship game. I might have had a chance of getting Wess back earlier, but now, because of little boys and baseball, I had lost the only man I ever really loved.

I was in my room correcting papers as usual when who should burst in but Wess Sinclair, demanding, "What have you done with Harlan?"

"What do you mean?" I managed to gulp. For he really frightened me.

"Where's Harlan? You know what I mean. It just so happens that today is the championship play-off and the Backbay Tiger's and our teams are all lined up, and Harlan isn't anywhere in sight. Now, Nancy, what have you done with him?"

"Wess Sinclair," I said, clenching my hands, "if you think I've got him hidden just because of you and that . . . that blonde, you're wrong. Harlan's probably got more important things to do."

"More important things to do!" You should have seen the glass panes reverberate with these words. "What could be more important than winning the championship?"

I started to tell him, but the words just wouldn't come out of my mouth. I stood there too upset to speak, and Wess turned on the heels of his dirty white sneakers and bounded out of the classroom.

Quickly I wiped my eyes and opened the door and I headed for the library.

"Harlan, did you forget the game?"

Harlan stared at me as if he were in some kind of trance.

It had only been several weeks ago that he had swaggered into my room, clutching those wrinkled baseball cards with the paragraphs all memorized. Now it was almost as if he had discovered a whole new world inside of a few library books. It didn't seem right to make him give all this up. Yet I had learned something helping him to read these very books. You couldn't let your teammates down. There would be time for reading.

"Game?"

"The play-off between the Cater-

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pillars and the Tigers. Wess is looking for you. He said your team is getting beat."

"Getting beat!" Harlan came to life with a howl. "Thanks, Miss Mason," he yelled scooting out of the library and adjusting the fire-engine red baseball cap so that it barely cleared his nose.

I checked out his book and then went out to the baseball field. The school grounds were crowded with students and parents. Even Miss Marple had come out to watch the game. And I caught sight of S. C. Smith down near first base, her camera posed just short of her sweat shirt. Wess was nervously pacing back and forth between home and third base.

When Harlan came up to bat, the spectators went wild while the Tigers let go with a bellowing, "Hey, batta, batta!" I found a spot behind the catcher and standing there with the book under my arm I tried to remember all that I had read with Harlan these past few weeks. "The pitcher is the one to watch," I remembered. "He's the key man."

Well, let me tell you the pitcher for the Tigers looked as ferocious as his name. He glared at Harlan, then glanced slyly around the bases which were loaded with three scared Caterpillars. Then he raised his arm and sent the ball hurtling through the air.

Harlan didn't move.

"Strike one!" the umpire called, and the crowd groaned.

"That's all right, Harlan. Take it easy. Keep your eye on the ball." That was my dear, lost Wess shouting above the confusion.

But then the ball came again, and once more Harlan remained motionless as the umpire called, "Strike two!"

Harlan bent over and rubbed sand on his hands; then he turned and looked straight at me. He was scared, and I didn't blame him one bit. And suddenly I was shouting, "Harlan, oh, please Harlan, hit it hard!"

He turned his back on me, raised his bat, and I can imagine the look he shot the pitcher.

Now sneering, the pitcher glanced around the bases and then at Harlan. With all the dramatics of a Hollywood actor he raised his arm, pumped the mound, and shot the ball at the catcher. It was fast all right. You could hardly see it. But, boy, could you hear it crack when it met Harlan's swinging bat. It went sailing over the third baseman's head, past the outstretched arm of the left fielder, struck the hard ground and bounded toward the fence.

The crowd went absolutely crazy. Even Miss Marple was jumping up and down on her thick heels, while S. C. Smith tremulously endeavored to get a picture, and Wess went racing to homeplate. Harlan's library book sailed into the air as the man on third, the man on second, and the man on first, with Harlan on their heels, came racing home.

When the game came to a close and the championship was ours, my voice was but a hoarse whisper. Wess left the field long enough to grab me and gave me a victorious kiss. Imagine! Right there on the crowded school grounds and in front of Miss Marple and everyone! Even S. C. Smith opened her eyes and mouth in amazement.

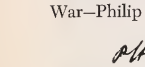
Well, I knew I couldn't quit teaching now. And as for baseball and little boys, well the Caterpillar's victory has assured me of a June wedding. It's all tied up.

Early Guide on Temple Square

(*Continued from page* 167)

as "May 19, 1875." However it was not until the following month that the first tourists signed their names.

There are hundreds of names in this old book, and in this brief article I can give only the names of the most prominent. The first is a great and well-known general of the Civil War—Philip H. Sheridan.



Looking up the account of his visit to Salt Lake City, I find the following in the *Deseret News,* under date of August 20, 1875.

"General Philip H. Sheridan and wife arrived in this city last night, on their way to California and Oregon. . . . The General was met by officers of Camp Douglas and was serenaded by the Fourteenth Infantry Band." That he and his wife visited the Temple Block is evident from the fact that they wrote their signatures in Brother Thomas's book. But not one word of their conversation that day has come down to us.

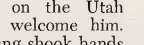


About six weeks after the visit of General Sheridan to Salt Lake City, another Civil War hero came to call upon the people of Utah—the most distinguished man in the United States at that time—President Ulysses S. Grant.

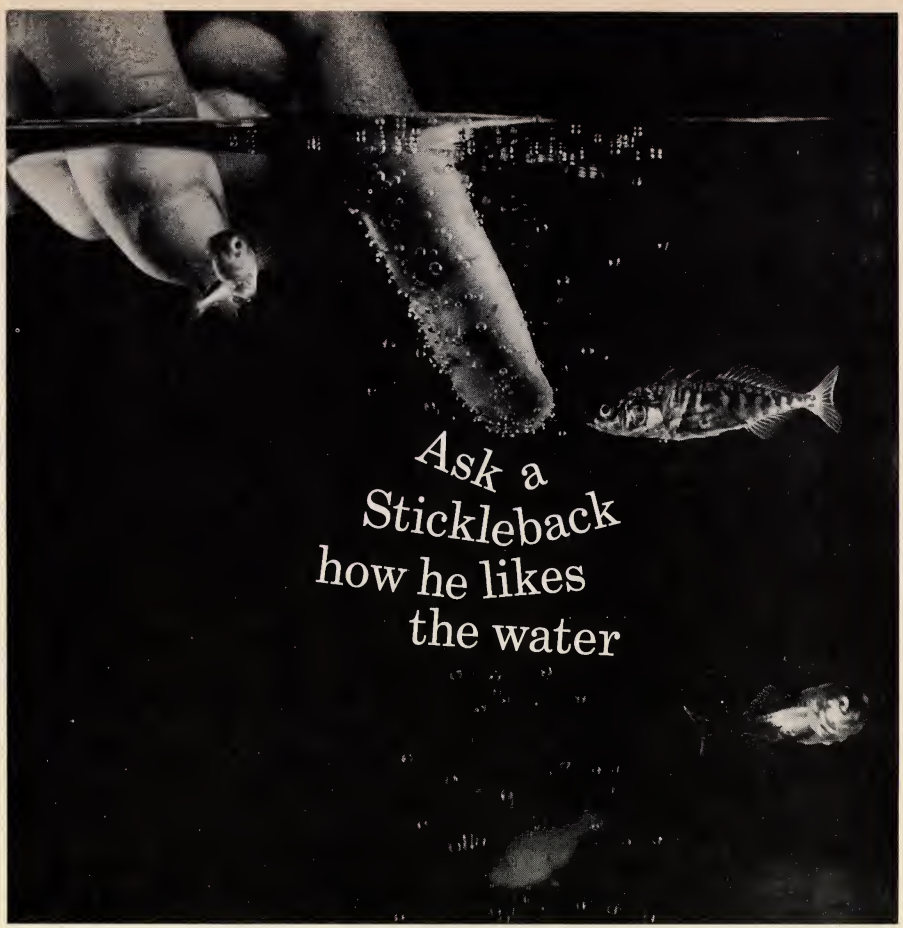
Coming from the east, President Grant and party arrived in Ogden on the morning of October 4, 1875. A delegation of distinguished people—including President Brigham Young—went north on the Utah Central Railroad to welcome him. When President Young shook hands with President Grant he said, "President Grant, this is the first time that I have ever seen a President of my country."

The following day the President and party were shown the Temple Block, the Tabernacle, and the partly-completed temple by Brother Thomas, but no one has left any record of their conversation. However, the *Deseret News* does record that "Brother Joseph J. Daynes played upon the organ for the pleasure of the party."

Hundreds of people now began to visit Salt Lake City—people traveling across the nation on the Union Pacific and Central Pacific railroads with a side trip to Salt Lake City—and Brother Thomas was kept busy showing them the sights on the Temple Block.



A handsome young man strolled around the block on August 23, 1876. It was Edwin Booth, the great



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Many other industries which depend upon water are equally careful. Our common concern is to protect a priceless heritage.

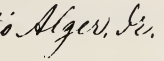
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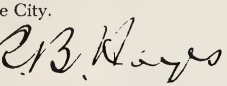
Shakespearean actor, one of the greatest actors of his day.

My father, Charles W. Nibley, was called on a mission to the Eastern States as a young man, and at Philadelphia in 1870, he saw and heard Booth play *Hamlet*. This is what he wrote of him:

"One experience that I may mention, that has ever been a pleasing memory to me, was in seeing Edwin Booth play *Hamlet* in Philadelphia. . . . To see this greatest of geniuses portray the character and witness the unfolding of that wonderful tragedy, was to my young and grasping mind a revelation that charmed and pleased beyond measure." (*Reminiscences of Charles W. Nibley*, pages 63-64.)



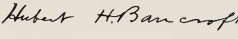
Another young man that Brother Thomas talked to on the Temple Block and showed through the Tabernacle on February 15, 1877, was a famous writer of his day—Horatio Alger, Jr., of New York City. Alger wrote fifty success books for boys. He was forty-three years of age at the time of his visit to Salt Lake City.



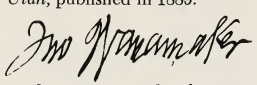
The second President of the United States to visit Utah was Rutherford B. Hayes, who, on September 5, 1880, arrived in Ogden on a special train with his family and a group of government officials, on their way to California. He had been invited by territory and church leaders to make a side trip to Salt Lake City, and this plan was carried out.

President John Taylor, George Q. Cannon, Daniel H. Wells, and other church officials met the President and party in Ogden and extended to him a hearty welcome. On his arrival in Salt Lake City President Hayes was greeted by hundreds of Sunday School children on each side of South Temple as he traveled towards Main Street.

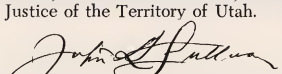
The following morning President Hayes and party visited the Temple Block. "Elder C. J. Thomas, who was guiding the visitors through the Tabernacle, then gave his excellency a proof of the ease with which sounds were transmitted from one point to another in the building, by dropping a pin at one extremity of the house, which was distinctly heard by the visitors at the opposite side. This the President pronounced extraordinary, as did General Sherman and the rest. . . . While there they were introduced to Superintendent Henry Grow, the builder of the Tabernacle, to whom the President said, 'I am pleased to meet the man who could erect such a building. Who was the architect?' 'President Young was his own architect,' replied Elder Thomas."



On August 12, 1884, a distinguished-looking man came on the Temple Block. He introduced himself to Brother Thomas and signed his name as Hubert H. Bancroft of San Francisco, California. This man was one of the most distinguished historians that the west has produced. He was the author of twenty-six volumes of western history, among which is his famous *History of Utah*, published in 1889.



As the years went by the interest of people in Salt Lake City and the Mormon Church seemed to increase. Larger numbers of people came to see the famous buildings and to visit the Temple Block. On May 9, 1891, Brother Thomas had two distinguished men write their names in his book, John Wanamaker, who had built at Philadelphia one of the largest department stores in the United States, and Charles S. Zane, Chief Justice of the Territory of Utah.



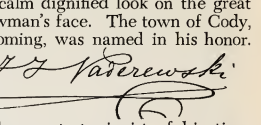
This distinguished pugilist, one of the greatest athletes that America has produced, claimed the title of champion prize fighter of the world at the time he visited Salt Lake City and the Temple Block on May 19, 1891. His greatest victory was his defeat of Jake Kilrain at Richburg, Mississippi, in a seventy-five round fight, in July 1889. The year after his visit to Salt Lake City he lost the championship to James J. Corbett at New Orleans. I wonder what he and Brother Thomas talked about as they strolled around the Temple Block.



A colorful character of the pioneer period of the west, William F. Cody, familiarly known as "Buffalo Bill" throughout the United States and Europe, where he traveled with his wild-west show, was in Salt Lake City and visited the Temple Block on December 7, 1892.

There is not a word here to indicate what subjects he discussed with Brother Thomas, but their conversation must have been interesting.

Years later this writer saw Buffalo Bill and his Wild West Showmen parade down Main Street in Salt Lake City. I was impressed with the calm dignified look on the great showman's face. The town of Cody, Wyoming, was named in his honor.



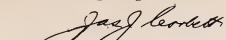
The greatest pianist of his time, Paderewski, visited Salt Lake City in March 1896, and on the 4th, called at the Temple Block, and Brother Thomas showed him the points of interest, including the Tabernacle and the great organ.

Paderewski at the time was thirty-six years of age. He had been famous since he was a boy of twelve at the Warsaw Conservatory in Poland. For years following his first concert tour he gave concerts in Europe and the United States. This writer once heard his brilliant playing in the Salt Lake Tabernacle. Again I wonder what he and Brother Thomas talked about as they strolled about the Temple Block nearly sixty-seven years ago.



John Philip Sousa, noted American band leader and composer of brilliant marching music, signed Brother Thomas's book and was conducted by him through the Temple Square and the Tabernacle on March 7, 1896. Sousa at the time was forty-two years of age. He was traveling to the larger cities of the United States and giving concerts with his famous band. He was already known throughout the country as the

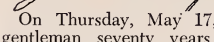
"March King." Before his death he toured this country and Europe many times, giving concerts.



Among the visitors who came to the Temple Block on May 28, 1896, was the champion boxer of the world, James J. Corbett. He had won the title from John L. Sullivan and was now making a trip to California. He was accompanied by his wife and daughter.



Cornelius Vanderbilt, Jr., one of the wealthy men of the United States, who had inherited a great fortune from his father and grandfather, visited Temple Block on March 25, 1899, and signed his name in Brother Thomas's book. It is said of him that he presented Rosa Bonheur's great painting, "The Horse Fair," to the Metropolitan Museum of Art in New York City. What his interest was in Utah and the Mormons we are at a loss to know.



On Thursday, May 17, 1900, a gentleman seventy years of age, came to the Temple Block and introduced himself to Brother Thomas as John W. Rigdon, eldest surviving son of Sidney Rigdon who had served as counselor to the Prophet Joseph Smith in the early days of the Church. After the death of the Prophet, Sidney was rejected by the Church as a leader; he then left Nauvoo and settled in the town of Friendship, New York, where he lived until his death in 1876.

John W. Rigdon was not taught the Mormon religion by his father; he studied law in his youth and moved about from place to place until he finally settled in Brooklyn. In 1900 he made a trip to the west and visited Salt Lake City as stated above. He now acquired an active interest in the religion that had at one time been advocated by his father. On his return to Brooklyn he got in contact with the LDS missionaries. The result was that on September 8, 1904, John W. Rigdon was baptized in the Hudson River by Elder John M. Macfarlane.

First Bureau of Information

In August 1902, the first Bureau of Information on the Temple Block was established, and Brother Thomas was no longer required to work alone, as he had done for twenty-five years. A notice in The Improvement Era for September 1902, states as follows:

"It has long been asked whether anything was being done to enlighten tourists and visitors, who frequently come into our cities, villages and towns, and who have never heard anything about the gospel, and only ill reports about the people. It was found that while we were sending hundreds of missionaries far away to teach the truth

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and to allay prejudice to the strangers within our gates, and even residents who are not members of the Church, were mostly left to draw their information from non- and often anti-Mormon sources. To remedy this evil, the attention of the general board (of YMMIA) was called a year ago to this subject by Elder LeRoi C. Snow, upon whose motion a committee of inquiry was appointed, consisting of Rudger Clawson, LeRoi C. Snow and H. S. Tanner, and as a result of their labors, a Bureau of Information and Church Literature has been established by the First Presidency. A



small building, of which we give a cut in this number of the Improvement Era, was planned and erected at the south entrance of Temple Grounds, at a cost of about $500. A general committee consisting of Elders Benjamin Goddard, Thomas Hull, Arnold H. Shulthess and Josiah Burrows, was called to take charge of the Bureau and direct the permanent work of distributing literature and disseminating information among tourists and visitors to Salt Lake City. One of these brethren, or his representative, has been constantly on the ground since the day the Bureau opened, August 4, 1902." (Improvement Era, Vol. 5, pages 899-900.)

Thus for sixty years now there has been an ever-growing Bureau of Information on Temple Square.

Charles J. Thomas was seventy years of age at the time the first bureau was erected. He could have retired honorably, but he continued to assist the brethren and act as guide as occasion required. I find that he took some very important people through the block and into the Tabernacle as the years passed, including two Presidents of the United States, Theodore Roosevelt, May 29, 1903, and William Howard Taft on September 26, 1909.

The last two names in the book are Fritz Kreisler, by whose name Brother Thomas had written "Great Violinist" and Walter Damrosch, whom he designated as "Celebrated Conductor." They both came to Salt Lake City in the spring of 1917.

Charles J. Thomas lived two more years—until March 31, 1919. He died at the age of 86, after a rich, full life—one of the great musicians and early Temple Square guides of the pioneer period.

Drama in the MIA

(*Continued from page* 189)

Kim Burningham, Amron; Ralph Johnson, Kumen; Carl Burningham, Timothy; Laurel Smith, Rachel; Donna Greaux, Isabelle; and Max Anderson, Nephi.

This production passed the most important test of all dramatic ventures—it won an increasing audience for five performances, three in its home stake and two in another stake, playing to more than 2,100 persons.

The audiences were quiet and responsive and more than one commented with thoughtful contemplation that they had found it interesting and moving to think of these scriptural events in terms of the impact they might have had on individuals.

While many of the shows produced by the MIA groups are not religious or serious in nature, a significant number are. There seems to be a real desire in the wards, stakes, and missions to see and to produce plays dealing with church historical and scriptural events.

Partly this comes from the missionary urge. The audiences of the Bountiful South Stake play, for instance, included investigator classes. After the play and at subsequent meetings the leaders further discussed the events depicted in the play and their implications.

Many of the plays submitted to the MIA for publication turn to these serious themes. Some of the church's outstanding directors have devoted themselves to productions of this nature.

Luacine Clark Fox of the Ensign (Salt Lake City) Stake is one of these. After more than twenty-five years in church drama work in recent years, she has written and produced six religious plays; one biblical and five Book of Mormon. Fully aware of the lasting impression the visual picture on the stage creates, she and her co-workers have sought diligently to re-create with authenticity. Once a play is ready she and her cast and staff tour many neighboring stakes.

Writing plays is part of the Mormon dramatic heritage which reaches back to the days of Nauvoo. The first record of dramatic productions among the Saints is found in the records of Nauvoo when the Prophet Joseph Smith organized a dramatic

company which performed many of the popular works of the day. Still in Nauvoo, in 1845, Brigham Young recorded in the *Documentary History of the Church* that some of the brethren went to the theater to watch the presentation of "a new piece entitled 'Father Marks Returns to Mormonism.'"

Almost from the beginning of the Church, the drama has been utilized as a tool for recreation . . . an art which would ennoble men and help them to see and to reach for their better selves.

In a colorful history that came with them from Nauvoo, across the plains to the new home in the valleys, the Saints made a place for dramatic productions as an aid to the pulpit. Many who came to the valley were astonished to see this religious people attending the theater and surprised at the quality of work they saw.

Today the drama continues, fostered in each ward of the Church under the MIA program. The creativity of the program reaches into all the facets of dramatic expression . . . acting, directing, production arts, as well as writing.

In the process countless memories are made . . . the costumes made of sheets . . . the jewelry fashioned from bits of chandelier chain and bits of glass . . . the scenery painted on cardboard for want of finances to buy canvas . . . the rocks made of chicken wire and papier-maché . . . the heartrending success of the director who cast her stake three-act play completely from among the handicapped of her stake . . . the soul-satisfying experience of the small ward MIA play which led to the baptism of five cast members . . . the sad yet funny mistake of the excited boy who raced onto the stage at the moment of climax and cried out, in a voice of thanksgiving, "The crickets are eating the sea gulls."

Each time the curtain goes up someone learns to walk more surely; someone sees more clearly.

■

It is the duty of the MIA to present in the drama that which is not only entertaining but also uplifting and educational—plays that emphasize the best in human relations rather than the lowest.

—President David O. McKay



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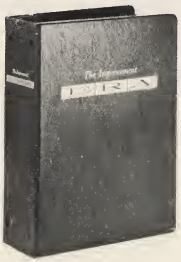
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The Doctrine of Individual Responsibility

(*Continued from page* 161)

course we're soft. We got too much too soon. There isn't much we want that our parents don't give us.'

"And the director of admissions at a large university says, 'Parents have done just about everything they could to destroy character in their children. If student cars were banned on campus, I think parents would help their offspring violate the rule.' "

What are these youngsters saying? Basically this: that their lives are void of an appreciation of the thrilling experience of building their own huts. And why is this so? There are two reasons: First, because their parents and other adults have made it difficult for them to do their own building. And secondly, because the young people, themselves, have been willing to let their parents and other adults deprive them of the opportunity to do their own building. There has been a general deterioration of our understanding of the real joy of living, of the real purpose of life.

It would seem that one of the greatest needs in America and in the Church today is an awakening to the understanding of the significance of individual responsibility. There are four levels of assumption of responsibility:

Why doesn't somebody?
Why don't they?
Why don't we?
Why don't I?

The first two are clearly the doctrines of servitude. No people can long be free under such philosophies.

It is easily clear to us when we reflect for a moment that from the very beginning of the world the "Why don't we, Why don't I?" level has been the right level. In the grand council in heaven when a Savior was being designated for this world, a question was asked by the Father. Isaiah records, "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? . . ." (Isaiah 6:8.) Modern revelation explains that there were two who responded. One was the first-begotten Son of God who answered and said, ". . . Here am I; send me." (*Idem.*)

". . . Father, thy will be done, and the glory be thine forever." (Moses 4:2.) But another also responded to the questions—Lucifer, the brilliant Son of the Morning. He said, ". . . Behold, here am I, send me, I will be thy son, and I will redeem all mankind, that not one soul shall be lost, and surely I will do it; wherefore give me thine honor." (*Ibid.*, 4:1; see also D&C 76:26, Isaiah 14:12-14.)

Here were initiated two opposing philosophies which have remained with us ever since. The Son of God propounded a system whereby there would be individual responsibility, individual growth, individual development, individual building. Lucifer suggested a system whereby we could "let George do it,"—everything would be taken care of for us. But the wise Father of us all sent his First Begotten Son, and man became responsible for his own salvation. He became responsible for his own building. This doctrine has been explained further in a revelation given to the Prophet Joseph Smith in Zion, Jackson County, Missouri, in 1831:

"For behold, it is not meet that I should command in all things; for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

"Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

"For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward.

"But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned." (D&C 58:26-29.)

And just recently, President McKay amplified the principle of individual responsibility even more:

"There has been no little discussion as to whether the individual or society is the great end of all social developments. 'From the Christian point of view, there needs be no hesitancy in the answer so far as man is concerned. The saved individual is the supreme end of the Divine Will.'

"Jesus always sought the welfare of the individual, and individuals grouped and laboring for the mutual welfare of the whole in conformity with the principles of the gospel constitute the kingdom of God."

It is only by an acceptance of the doctrine of individual responsibility that man can find real joy in this life and the promise of eternal life in the world to come. Only by building his own hut in this life can man inherit a place in one of the Father's "many mansions" in the eternities which follow. May our own conviction of the divinity and majesty of the doctrine of individual responsibility awaken a slumbering citizenry.

In so doing may our motto be:

"I am only one,
But I am one.
I can't do everything,
But I can do something.
What I can do, I ought to do.
And what I ought to do,
By the grace of God
I will do."

RELUCTANT SPRING

BY MAUDE RUBIN

Spring in the mountains is shy and belated,
Postponing her coming for certainty's sake;
Though winter's wild wolf-howl has long been outdated,
She hesitates still at the edge of the lake.

She waits till new creeks wind among the red lichen,
Till pasque-buds grow furry, and catkins forsake
Their lacquer-brown coats, till a chipmunk's quick flurry
Chatters derision of a last-falling flake.

But when patties of sand daisies paint their pink scallops
On saucers of sunshine, last icicles break.
Now suddenly meadows are foaming with clover
And everywhere, everywhere robins awake!

(*Continued from page* 180)

FOOTNOTES

[1]See author's article, "First Mission to Great Britain," The Improvement Era, Vol. 64, no. 10, Oct. 1961.

[2]For this story see Orson F. Whitney's *Life of Heber C. Kimball* (2nd ed., Salt Lake City, 1945), pp. 162-165.

[3]*Documentary History of the Church,* IV, pp. 116, 118.

[4]See *DHC,* IV, 134, and photo, page 180 of this article, for those of this company who appeared on the ship's manifest.

[5]In 1840 seven of the Council of the Twelve were in England for the following reasons: On July 8, 1838 Joseph Smith received a revelation (contained in D&C 118) that the Council of the Twelve must be organized "and next spring let them depart to go over the great waters, and there promulgate my gospel. . . ." Accordingly seven of the subsequently formed council arrived in Preston, England, April 20, 1840, exactly two years after Elder Kimball and others finished their mission there. The apostles in England in 1841 were Brigham Young, Heber C. Kimball, John Taylor, Wilford Woodruff, Parley P. Pratt, Orson Pratt, George A. Smith, Orson Hyde, and Willard Richards.

[6]This journal and other papers pertaining to the Moon family are contained in "Biographical Sketches of the Moon Family of Malad, Idaho" typed MSS, Brigham Young University Library, 1955. The section of Hugh Moon is contained in pages 23-38. The section just quoted is from page 25.

[7]Addison Everett later became a carpenter on the Nauvoo Temple. *DHC,* VII, p. 326.

[8]Many members of the Church, including Brigham Young and Wilford Woodruff, originally lived in Montrose before moving to Nauvoo. Some lived in an abandoned army barracks. While the company of John and Hugh Moon was the first to leave England, it was not the first to arrive in Nauvoo. The first converts actually to arrive were about 100 members of the second group led by Elder Turley and William Clayton in October 1840, nearly seven months before John and Hugh Moon. The reason for this was the nearly eight month layover of John and Hugh in Pennsylvania.

[9]In Salt Lake City, Hugh camped in the field of Simon Baker and helped him with his crops. Later they moved to their "appointed location" in the first ward, lot number 1 of block 17, and built a cabin 10 by 41 feet. He later made a living making molasses from beets. From this he started making a "strong drink . . . for medicinal purposes. . . ." He later bought a farm in Farmington, Utah, and stocked it with cattle and hogs. When the Authorities requested him to stop making strong drink he dutifully complied and went into the rope and twine business.

In 1861 he and his family were called to the "Dixie Mission." He took two of his wives and ten children with him and

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stayed in St. George for five years.

In 1869 he moved to Malad, Idaho, and bought a farm there. One year later he died at age 55. In the interests of the Church Hugh Moon had sacrificed much. He left his home in England, lost most of all he had in the Nauvoo area, gave up two profitable businesses in Salt Lake City at the request of the Authorities and to accept a call to go on a mission. (For this story in detail see MSS cited in note 6.)

[10]*DHC,* IV, 230.

[11]His first letter, written November 1840 and printed in the *Star* February 1841, was of no special importance but does contain the following interesting facts about economics in Nauvoo in late 1840. A worker earned about $1.00 a day for farm work plus one-fifth of the potatoes he dug, or one-eighth of the corn he cut. A 196 pound barrel of flour cost $4.50, potatoes twenty cents a bushel, beef and pork 3 cents a pound, butter 10 to 14 cents a pound, and sugar 12 cents a pound.

[12]*DHC,* IV, p. 346.

[13]*Idem.*

[14]The Fund advanced money, which had been collected by the Church in Utah, to poor emigrants in England for transportation. They were expected to repay the loan as soon as possible after arrival in Utah.

[15]By 1920 over 52,000 British Saints had migrated. Eleven General Authorities of the Church, including President John Taylor, were British-born. For these and other interesting statistics see Richard L. Evans, *A Century of Mormonism in Great Britain* (Salt Lake City, 1937), pp. 242-248.

Peace

(*Continued from page* 185)

is so vital in our world today. Basically, the idea is to establish correspondence and exchange of ideas and items of mutual interest between people at the "grass roots" level. This is a very worthy project if it is continually enlarged upon.

Our own missionary program is doing a marvelous work to bring about a better understanding with peoples in other lands. We are being recognized in foreign lands today more than at any time in the history of the Church. Our "Share the Gospel" plan is bringing peace of mind and happiness to hundreds of thousands. World peace has become an individual responsibility. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; . . ." (Isaiah 52:7.)

Elder Joseph L. Wirthlin Passes

(*Continued from page* 173)

to spend his time."

Bishop Wirthlin was born in Salt Lake City, Utah, August 14, 1893, the eldest son of Joseph and Emma Hilstead Wirthlin. He came up through the various quorums of the priesthood, functioning in all of them. He served as superintendent of the Mutual Improvement Association of the Eleventh Ward in the Ensign Stake, was counselor in the bishopric of the Thirty-third Ward, and was bishop of that ward for ten years. He became a member of the high council of the Liberty Stake and was the first president of the Bonneville Stake. He did missionary work in the Swiss-German Mission where he served for one year. Because of World War I, he was transferred to the Central States Mission, where he finished his mission.

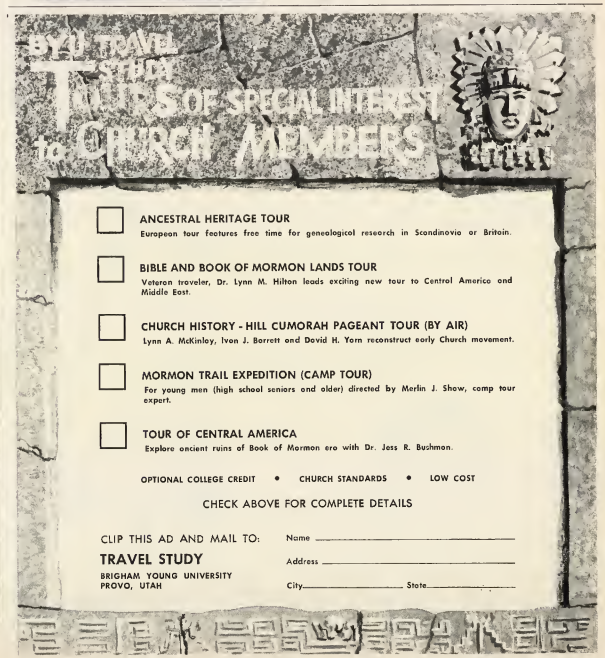
On September 14, 1916 Joseph L. Wirthlin married Madeline Bitner, who survives with their sons and daughters: Joseph B., Mrs. Judith Parker, Mrs. Gwendolyn Cannon, Richard B., and David B.; twenty-one grandchildren, several brothers and sisters, and his stepmother.

Bishop Wirthlin had been a member of the Murray Second Ward for many years, residing on his farm in that area. Several months ago, as the area grew, and the ward was divided, he became a member of the Murray Fifteenth Ward.

Funeral services were held at noon, Monday, January 28, in the Assembly Hall on Temple Square. The speakers were Elders Marion G. Romney and Harold B. Lee of the Council of the Twelve and President Henry D. Moyle of the First Presidency—each of whom had worked with him over the years in the Church welfare program. President David O. McKay was in attendance at the services. Elder Thorpe B. Isaacson, Assistant to the Twelve, offered the invocation, Elder Carl W. Buehner, of the general superintendency of the YMMIA, the benediction; both men had served as counselors to Elder Wirthlin when he was Presiding Bishop.

There is no success, great or small, that is not the projection of one man's personality.





Many presidents of quorums feel that they are not qualified to serve in their office, and perhaps they are not. But there is a principle guiding this, as well as all other calls to service. The Lord has said that he will use the weak to confound the wise and the strong. He knows the abilities of each man, and he knows further, the capabilities also. That is, he knows how far a man can develop his ability to perform well.

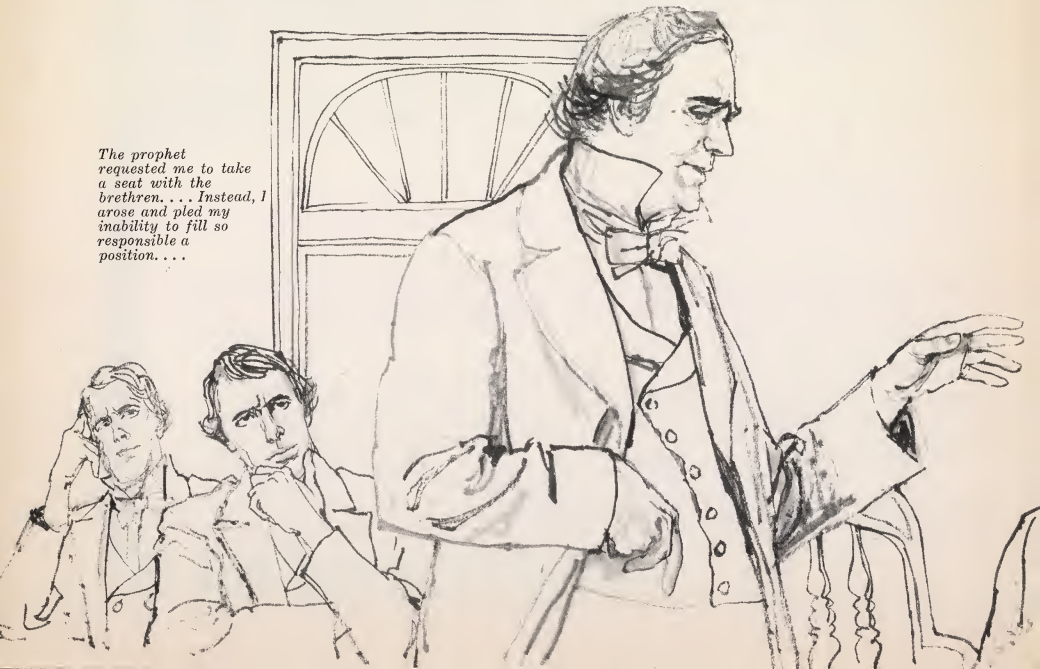
We believe that a man must be called of God. We apply that belief to calls made by any man holding authority to appoint others to position in the Church. The Lord God recognizes the authority of the man who calls others and inspires him in his choice. Very often it will not be apparent that the man called has the requisite ability to do the work, but the Lord does know. When any man is called to a position, he may rightly assume that somewhere in him is the power and latent talent to perform the required task. But he must step forward boldly, if humbly, and begin to work at the task. Only then does the inspiration come which enlarges him to meet the responsibility.

Development comes with acceptance. One never knows what the Lord has in mind for a man when he is called to any position. Brigham Young once was asked to be song leader for the Kirtland Branch Sacrament and other public meetings, a humble calling surely, but important. He accepted. We can imagine that he was awkward as he swung the baton. But in the minds of those who asked him was the assurance that he was willing to try. They soon became sure that whatever he was asked would find him equally willing. With practice came skill; again in the minds of those who appointed him came the thought: he follows through.

Now let us suppose that a task was waiting for someone to do which required willingness to try and the sustaining effort to keep at it until successful. Those in authority would investigate the possibilities. There is Brigham, one would say. But he hasn't the skill. No, but he has the desire and the determination.

In some such manner the Lord offers opportunities to serve and grow, then, seeing the result, he inspires those in authority to give the prospective leader more to do to test and instruct him further.

An opposite to this occurred to the brother of



The prophet requested me to take a seat with the brethren. . . . Instead, I arose and pled my inability to fill so responsible a position. . . .

Brigham Young. Let him tell it in his own words:

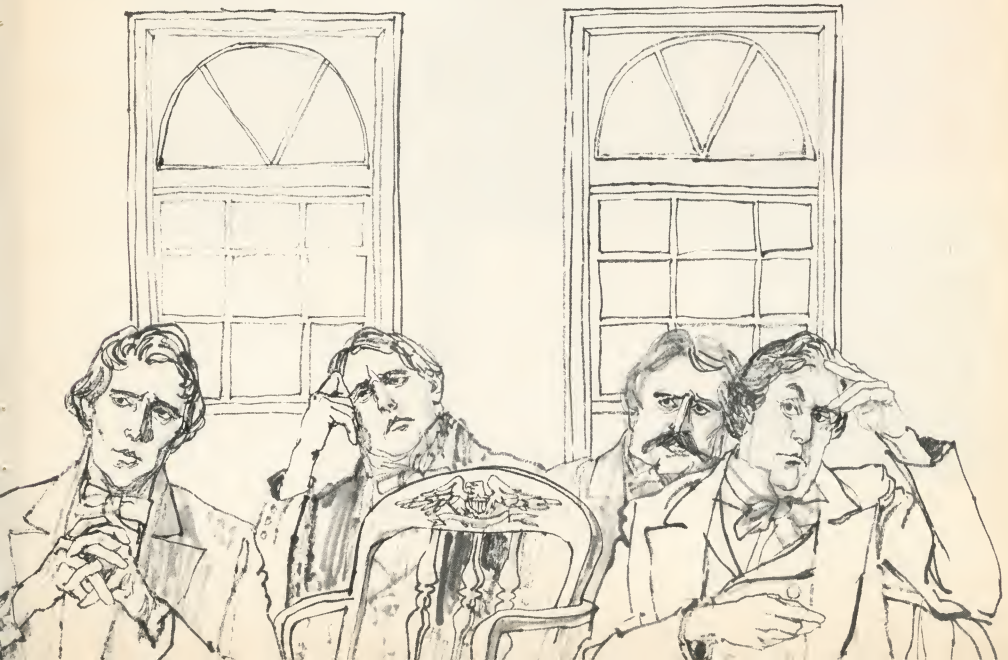
"The 17th of February, 1834, those holding the priesthood were called together for the purpose of organizing a High Council, and Elder L. D. Young was one of the number. Of this circumstance he says:

" 'On that occasion I committed a grave error, and desire to leave a record of it, for a lesson to others. The Prophet requested me to take a seat with the brethren who had been selected for this Council. Instead of doing so I arose and plead my inability to fill so responsible a position, manifesting I think, considerable earnestness in the matter. The Prophet then said, he really desired I should take the place; but as I still excused myself he appointed another to fill it. I think this was the reason that he never again called me to fill any important position in the priesthood. I have since learned to go where I am called, and not set up my judgment against that of those who are called, to guide in this kingdom.' "

Suppose Lorenzo had accepted. He really had enthusiasm and ability. He lacked confidence, which is no sin, but he had not learned that when a man has been invited—or called, as we say—to serve in a position, he is in a sense being tested on his willingness—not his confidence, and he should accept. Then, once having accepted, if he does the best he can, seeking information and practice, the Lord will enlarge him to meet the task. Once thus enlarged, he never moves backward, but always forward to greater and expanding responsibility.

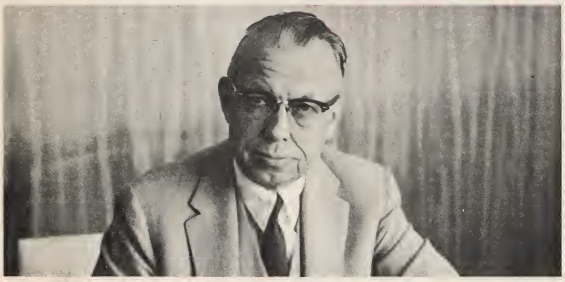
Any quorum president is in this position. He has been called or invited to serve. He thus may know that in him is the ability. All he needs to do is to go to work. He meets his counselors, *they* study the handbook. *They* receive training from the stake Melchizedek Priesthood committee. (If you haven't had this special training ask for it.) *They* read the Melchizedek Priesthood pages in the February, March, and April issues for 1962, in The Improvement Era. Then all the same topical pages for the remaining months, and for 1963 as they are issued. *They* organize their standing committees and go to work.

They give true and devoted service to the quorum members, increasing faith by their faithfulness; desire by their desire; and action by their example. And they thus prepare themselves for greater things.



THE PRESIDING BISHOPRIC'S PAGE

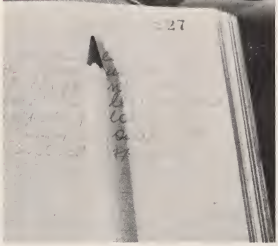




"IF I WERE YOU"



ADVICE TO YOUNG MEN



BY ERNEST L. WILKINSON

CHANCELLOR OF THE UNIFIED CHURCH SCHOOL SYSTEM OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS AND PRESIDENT OF BRIGHAM YOUNG UNIVERSITY.

If I were you and wanted to be a successful leader of my generation I would do the following:

1. I would express my appreciation to my Heavenly Father every morning for the opportunities of the day, and I would give an accounting to him each night for my performance during the day. This would give me a proper spiritual perspective and motivation which would enable me to satisfy my ambition, without which no man can really be successful.

2. During my youth I would seek hard physical jobs so as to build a tabernacle of flesh which would give me the physical reserve necessary to accomplish all the things I wanted when I became mature in years. In later years I would preserve the physical stamina I had earned as a youth by taking regular and vigorous daily exercise. I have learned from experience that the building of a strong body in early life is essential for the proper performance of mental duties later in life, as witness the relative vigor of President McKay now in his ninetieth year.

3. I would decide early in life on a daily program for mental development, knowing that in these days unless one has superior mental accomplishments he cannot expect to be a leader. As a part of this mental development I would begin a systematic program for reading good books, and I would early learn to

memorize passages from them, including the standard works of the Church.

4. I would keep a careful diary each day by making a short note of what I have accomplished at the end of each day. This stimulates one better to use one's time.

5. I would learn to budget my time and my expenses, and I would keep a record so that at the end of my life I would have a rather complete account of what I had spent. In this way I would learn to spend wisely, save prudently, live sanely, and give generously.

6. I would early develop habits of sobriety, of industry, of religious devotion, of making and executing decisions; for a well-ordered and successful life is almost entirely the result of habits developed in one's youth. Bismark once remarked that one-third of the people of history drank themselves to death, one-third worked themselves to death, and the other one-third ruled Europe.

In our day I am sure that at least one-third of the people fail to accomplish their purposes because of bad habits. On the other hand, any theory that a large percentage work themselves to death is a demoralizing myth. Very few people who die prematurely do so because of hard work, but because of disordered lives, unnatural stresses and strains, or disease. The desire to work and the exhilaration obtained therefrom, which can be acquired as easily as anything else in life, actually lengthens, enriches, and glorifies one's life. As to the percentage who serve mankind as leaders, I merely quote from the philosopher and psychologist William James:

"The psychological study of mental conditions is thus the most powerful ally of hortatory ethics. The Hell to be endured hereafter, of which theology tells, is no worse than the Hell we make for ourselves in this world by habitually fashioning our characters in the wrong way. Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fates, good or evil, and never to be undone. Every smallest stroke of virtue or of vice leaves its never so little scar. The drunken Rip Van Winkle, in Jefferson's play excuses himself every fresh dereliction by saying 'I won't count this time.' Well! he may not count it, and a kind Heaven may not count it; but it is being counted nonetheless. Down among his nerve cells and fibers the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is, in strict scientific literalness, wiped out. Of course this has its good side as well as its bad one. As we become permanent drunkards by so many separate drinks, so we become saints in the moral, and authorities and experts in the practical and scientific spheres, by so many separate acts and hours of work. Let no youth have any anxiety about the upshot of his education, whatever the line of it may be. If he keeps faithfully busy each hour of the working day, he may safely leave the final results to itself. He can with perfect certainty count on waking up some fine morning, to find himself one of the competent ones of his generation, in whatever pursuit he may have singled out. Silently, between all of the details of his business, the *power of judging* in all that class of matter will have built itself up within him as a possession that will never pass away. Young people should know this truth in advance. The ignorance of it has probably engendered more discouragement and faintheartedness in youth embarking on arduous careers than all other causes put together."

Based on my experience I know that if I were you and followed these simple rules I would become a leader of my generation.

YOUR ATTITUDE IS SHOWING

Friendliness and good sense of humor are priceless assets for young people. Look around and you will observe that those who are popular—genuinely popular—are the ones who possess these two outstanding traits of character.

You must realize that being popular is not simply "going along with the gang." It is not simply being handsome or a football star. Rather, popularity is a result of proper attitudes, conscious effort, and true leadership by maintaining high ideals. "Human beings can alter their lives by altering their attitudes of mind" is wise counsel offered by William James. In other words, you must practise positive thinking if your lives are to be happy, wholesome, and popular with others.

You must avoid negative thinking which diminishes popularity and also happiness. Some negative traits are jealousy, ridicule, criticism, swearing, lying, telling smutty stories, thinking vulgar thoughts, and anger. Good people naturally shy away from those guilty of such attitudes, and the influence and popularity of such is diminished. (*Continued on page* 219)

SPRING FEVER









Let's sail on a March wind to the far corners of the earth. About this time of year a restlessness sets in that is almost overpowering and an urge to go south if north is our home or north if south is our abode. Some call it spring fever and claim that a dose of sulphur and molasses is a sure cure. But deep down in our hearts we know a change of some sort is all that is needed. Perhaps this feeling can be abated by reading colorful travel folders, imagining the swiftest jet has transported us to strange and glamorous places. Or maybe a trip to a movie theater showing a travelogue of little-known scenes will help for the moment. Morning comes though, and this restlessness stirs again. Three, six, or eight children and a husband to feed just add to the longing to be off into the clear blue yonder. Today is the time then to put on your most becoming outfit and take off for a day of adventure. It's fun to get lost for a day and to return in the late afternoon in time to prepare a scrumptious dinner for the family. It is more than likely that the husband and the children are also longing for a change. Surprise them, as they come in to dinner, with new tangy aromas wafting heavenward to bait the appetites of your merely mortal family.

Try a typical dinner from another country. Be venturesome. If you live in England transport your family to the Orient and serve them a Pineapple and Shrimp Curry with Chinese vegetables. A Canadian family could be happily surprised with delicious Borsch. A family in the states would welcome spaghetti and a green salad plus a big round loaf of South-of-the-Border Bread. Yorkshire pudding with roast beef, a vegetable, and Trifle would make an elegant dinner in any country.

This great big world is just as large in miles as ever but something has happened to the rate of speed. I can remember when my grandfather said that no human being had a right to go over twenty-five miles an hour. His mother and father had walked across the plains at a rate of twenty miles a day if conditions were favorable. Two miles an hour or six hundred and forty miles an hour, the year 1863 or 1963, as the case may be, many changes are evident! Someday the

world may hold just one culture, one language, and one set of laws. It's a sad thought when you consider that what we now know as Main Street might reach around the globe. No glamorous places left to travel to, no exotic alien cultures to study, no exquisitely different architecture to view, no shopping sprees to far-away market places, just Main Street! But tonight let us bring to Main Street a dinner from some far-off place.

Shrimp and Pineapple Curry

5 tablespoons butter
1 cup onion rings
5 tablespoons chopped green pepper
6 tablespoons flour
1½ teaspoons curry powder
½ teaspoon salt
3 cups pineapple tidbits
1 large can evaporated milk
2 10 oz. packages frozen shrimps
1 large can Chinese noodles

Melt the butter and add the onions, green pepper; sauté until tender. Blend in the flour, curry powder, and salt to form a paste. Gradually stir in the undrained pineapple and evaporated milk. Add the shrimps, heat, stirring constantly until mixture is thickened and shrimps are cooked. Just before serving, heat noodles in a 300 degree F. oven and arrange on heated platter; pour shrimp mixture over the noodles and serve immediately.

This *South-of-the-Border Bread* is one of the most interesting breads to make. In no time at all you have four large round loaves of finely grained delicious bread. This bread freezes well. Also you will find that it will slice into very thin slices without breaking and will make unusually good toast. Don't miss this treat. Make a batch today and serve it either hot or cold.

South-of-the-Border Bread

2 yeast cakes
5 cups warm water
2 tablespoons sugar
1½ tablespoons salt
¼ teaspoon ground ginger
14 cups flour (approximately)

Pour the 5 cups of warm water in a large mixing bowl and add the yeast. Stir and dissolve. Add the other ingredients and enough flour to make a medium stiff dough. Knead well for about 10 minutes. Place in large oiled bowl and cover. Let stand until it doubles in bulk. Knead lightly and divide into 4 parts. Form into round loaves and place on round pie pans lightly covered with corn meal. (Do not grease the pie pans.) Brush the loaves with cold water and slash the tops three times. Put in a cold oven set at 450 degrees F. Bake for 40 minutes. Remove from pans and cool.

Beef Stroganoff

This recipe calls for economy meat cuts and is a distinctive style in which to prepare beef for stew.

2 pounds of beef for stew, cut in ½ inch wide pieces
6 tablespoons flour
1½ teaspoons salt
¼ teaspoon pepper
3 tablespoons lard or other fat
1 cup chopped onions
1 cup tomato juice
1-4 ounce can mushrooms
1½ cups liquid (water and liquid from mushrooms)
2 tablespoons flour
½ cup water
1 cup dairy sour cream
Cooked noodles

Combine the flour, salt, and pepper. Dredge meat in the seasoned flour. Brown in the fat. Add the onion and brown slightly. Pour off the drippings. Add the tomato juice. Drain the mushrooms, reserving the liquid. Add sufficient water to mushroom liquid to make 1½ cups. Add liquid. Cover tightly and cook slowly 1½ hours. Add the mushrooms. Mix together the 2 tablespoons flour and the ½ cup water. Add and cook, stirring constantly until thickened. Fold in the sour cream and cook until just heated through. Serve over cooked noodles. Will serve six persons.

No truly English roast beef dinner is complete without Yorkshire Pudding. The following is a simple but really good recipe.

Yorkshire Pudding (will serve 6 generously)

10 tablespoons flour
2 eggs
½ teaspoon salt
2 cups milk

Beat eggs thoroughly, add the other ingredients and beat well. Heat 12 tablespoons of hot beef drippings taken from the roast in two 9 inch cake pans. Place the pans in the oven and allow them to become hot. Into the sizzling fat pour the pudding mixture. Allow to bake about 45 minutes in a 375 degree F. oven. Serve immediately with rich brown gravy.

While we are still in England with this Yorkshire Pudding let me give you an unusual recipe for a *Trifle* that was given by Sister Nathan Tanner to Elaine Cannon while she was in England on MIA work. This is a very special recipe, and we are grateful to Sister Tanner for generously sharing it with us.

Trifle

Using the largest crystal bowl (prettiest one in the cupboard) alternate layers of sponge cake, spoonfuls of Jello, fruit, custard. Top all with a layer of whipped cream. For the fruit use red cherries, bananas, peaches, pineapple, pears, and orange slices.

Custard Recipe for the Trifle.

5 tablespoons enriched flour
⅓ cup sugar
½ teaspoon salt
2 cups milk, scalded
2 slightly beaten eggs
1 teaspoon vanilla

Mix the dry ingredients in the top of double boiler. Gradually add scalded milk, stirring constantly. Cook about 15 minutes or until thick. Add a bit of the hot mixture to the eggs until well mixed and stir this mixture into remaining custard. Continue cooking 3 more minutes. Add vanilla or a few drops of almond flavoring. Cool before adding to the layers of cake, Jello, and fruit.

If you like *Borsch* and want a simple recipe that is delicious, try this one that came from Europe.

Borsch (Good served as a soup appetizer)

Mash or blend in blender 1 #2½ can of beets, juice and all. Combine 1 can cream of chicken soup and 1 can consommé (both undiluted.) Stir until smooth and fold in the beets and ½ cup sour cream. Serve with a topping of sour cream.

Polish Salad

3 hard boiled eggs, grate the yolk of one
1 cup thick sour cream
1 teaspoon lemon juice
Dash of onion salt
1 teaspoon sugar
¼ head of lettuce for each serving

Mix the grated yolk of one of the hard boiled eggs with the sour cream, lemon juice, onion salt, and sugar. Pour this dressing over the lettuce hearts. Dice the remaining eggs and sprinkle over salads as a garnish.

■

A WIFE'S VALENTINE

BY ANNIE LAURIE VON TUNGELN

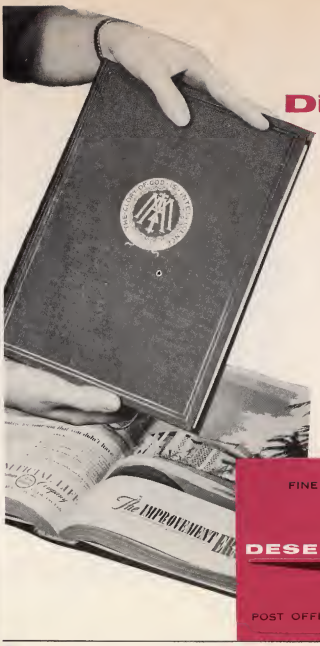
When I ask on rare occasions,
Does he love me, does he care?
All I need is but remember
Years of tender loving wear.

■

Your Attitude is Showing

(*Continued from page* 215)

Genuine popularity must be earned if it is to endure. It must be based on effort, on right thinking, on kindness, on helpfulness, on friendliness and a warm smile, on fairness, on loyalty, on moral cleanliness, on prayer, on high ideals. Genuine popularity requires a consistent attitude of friendliness and courtesy. Such a person is polite and pleasant to Mom and Dad as well as to friends at school. Continue to practise positive traits of character. You will then find friends all around you because such an attitude is desirable and attractive to others. This is one of the ways to be truly popular.



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A WISE REDUCING PLAN

DR. ELAINE R. MONSEN
UTAH NUTRITION COUNCIL

What kind of impression do you make on people when you put your best foot forward? Skinny lifelessness? Stocky silhouette? Massive obesity? or well-proportioned beauty, full of vitality and zest for living? The figure you cut depends on the total energy you spend and the food you eat.

Everybody needs energy. We need energy for two main reasons: 1—energy for normal body functions—for our heart to beat, for our lungs to breathe, and 2—energy for physical activity—to sit, stand, walk, dance, clean house, swim, and ski. We have to have energy for life.

We get energy from all the foods that we eat—from the carbohydrate, protein, and fat contained in the foods that we consume. Our bodies burn these compounds to get the energy required by the body for life and its activities. As long as the energy we take in (energy from food eaten) equals the energy expended (energy spent for body functions and physical activity) the weight of the body remains constant.

Difficulties result when energy intake and expenditure are not balanced. If you consume more energy than you spend, the extra energy is stored by your body in the form of fat. This fat stays in the body until it is needed to supply energy—that is, until a day when you eat less energy than you spend. Thus our bodies compensate to keep us in "balance." You will *gain weight* by simply eating more energy (or calories) than you need—the excess will be stored by your body. You will *lose weight* if you eat less energy (or calories) than you are spending—the deficit will be made up by energy your body has stored from body fat, and thus weight is lost.

Nearly one-fifth of the people living in the United States who are past the age of 30 are overweight! Being overweight greatly increases the chance of developing diabetes mellitus, hypertension, and coronary atherosclerosis, just to mention a few diseases. If you are overweight, ask your family physician to give you a medical examination and to help you with a *sensible* low calorie regime.

A diet to lose weight can provide

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you with all the nutrients your body needs—except calories. You can have vitality and health, while seeing unneeded pounds leave each week, if you follow a wise reducing plan. Below is a sample day of a 1200 calorie diet. Notice the enjoyable meals and variety of foods.

Breakfast

1 poached egg on
1 slice buttered toast
½ cup orange juice
½ cup milk, skim

Lunch

½ cup cottage cheese
or ½ cup tuna fish
sliced tomato and lettuce salad
chilled asparagus
hot consommé
5-2 inch square saltines

Dinner

¼ pound broiled beef
string beans
½ cup carrots
cabbage salad with 1 teaspoon mayonnaise
1 cup milk
½ cup spiced tomato juice
1 muffin
1 teaspoon butter
1 small pear (unsweetened)

Snacks

½ cup milk, skim
1 small apple
2 graham crackers

A HOMEMAKER PRAYS AT TWILIGHT

BY HELEN TRUE

Let there be laughter, gentle words, and singing,
Under the shelter of this roof tonight.
May tender thoughts from heart to heart go winging
Beneath the candlelight.

These whom I love may wander far hereafter,
But this good night is mine to make them strong,
And who can measure all the power of laughter
Or tell the strength of song?

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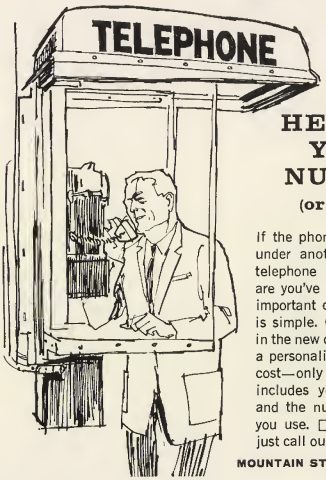
CANDY COOKIES *(makes 16)*

¾ cup milk
½ cup sugar • 1 teaspoon salt
⅓ cup Fleischmann's Margarine
¼ cup warm water
1 package Fleischmann's Active Dry Yeast
⅓ cup chopped hard lemon drops
2 teaspoons grated lemon rind
2 eggs, slightly beaten
3 cups unsifted flour
3 cups flaked coconut
1 cup chopped peanuts

Scald milk; stir in sugar, salt and Fleischmann's Margarine; cool to lukewarm. Measure warm water into large bowl. Sprinkle in Fleischmann's Yeast; stir until dissolved. Add milk mixture, lemon drops, lemon rind, eggs and flour. Stir until well blended. Mix coconut and nuts, spread out on large sheet of waxed paper. Drop batter by tablespoons onto coconut mixture and roll. Place on greased baking sheets. Cover; let rise in warm draft-free place until doubled, about 1 hour. Bake at 350°F. for 20 minutes.

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UNDERSTANDING UNSELFISHNESS

BY EVELYN WITTER

Jimmy let out a siren-loud yell when little Bobby from next door picked up the panda which Jimmy had thrown into the corner hours ago.

"Why, Jimmy," I reprimanded my son, "that isn't nice! Bobby is welcome to play with your panda."

"Mine! Mine!" Jimmy insisted.

But then this was not an uncommon scene. Even though Jimmy's nursery and play pen were crowded with too many toys—there were toys dangling on the high chair, pushed into cupboards, and stacked in a decorated basket in the dining room—Jimmy grew red-mad if any child touched one of them.

His selfishness worried me. I didn't know what to do about it, and most of all, I didn't understand it.

Fortunately, by mere chance, I thought to tell the doctor about it. It was after one of Jimmy's regular checkups when the doctor said: "He's getting along very normally."

"Physically, maybe," I said, "but temperamentally, no."

And then I went on to say how selfish Jimmy was. What the doctor told me began to make me realize that unselfishness is an accomplishment parents had to understand before they could help their children acquire it. What he said put me on the track of helping Jimmy get over selfishness as I had helped him get over other miseries like colic.

The doctor said: "Little children naturally tend to center their thoughts on themselves and their wants. Even the youngest baby's yell when he is thwarted shows clearly that he wants what he wants when he wants it even though he can't put his wishes into words. For the very young baby, people are practically unnecessary except as executors of his commands. Gradually, however, a baby begins to find out that the people around him have wants and wishes too. He finds out that their wishes often interfere with his. How the child is guided in the matter of other people's wishes determines whether he becomes selfish or unselfish."

"I see," I said. But I really didn't see until I thought about what the doctor had told me, and began to

try ways to teach Jimmy to be a socially acceptable human being . . . a genuinely unselfish child.

I tried many different approaches to teaching unselfishness. Some were failures, and some were very successful.

The first bit of success came when we took into account that Jimmy was the center of the household, about whom everything else revolved. And as Bill, my husband, said: "No one could help being selfish if he knew he was the one on whom everything else revolved in his own house. If everyone gives in to him, then naturally he feels he is the most important person in the world . . . his world at least."

So, Jimmy learned to give in to Bill and me sometimes. For example: When Daddy had a telephone call, we turned off the record player so he could hear better. When it was time to get dinner, Mommy couldn't run between the kitchen and dining room to play blocks.

Oh, it wasn't easy! Persistence won, though. Jimmy began to accept the fact, through daily explanations and actions, that Daddy and Mommy had certain rights which were to be respected.

One mistake we made was to fawn over Jimmy when he showed the least sign of being unselfish. We complimented him many times. That was wrong. Jimmy began to use unselfishness as a play for attention, like one day when Bobby came over, Jimmy handed him the panda and looked to me for approval. I gave it to him, saying how nice he was, and how proud of him I was. As soon as my compliments were over and he had received attention for his act, he grabbed the panda back!

On the other hand, there was marked success in teaching Jimmy the meaning of unselfishness by letting him do things for others. While I cooked, I asked Jimmy to hand me certain things. I would point to the measuring cups and say: "Now, if you want to help Mommy, hand me the biggest cup." Or, "You put the apples from the bag to the bowl." And I never forgot to say, "Thank you!" which showed Jimmy very adequately that I appreciated his efforts.

This sharing that Jimmy and I did in the kitchen carried over when Jimmy got a new truck from

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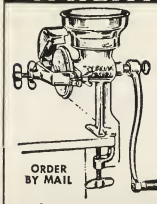
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his grandmother. After he had played by himself for a long time, I suggested that we call Bobby over to play with the truck too. And as Jimmy and Bobby enjoyed their play, I realized that another step in the direction of unselfishness had been taken, for Jimmy showed that he felt pleasure is even greater when it is shared.

Another mistake I made was thinking Jimmy was inconsiderate when actually it was his lack of understanding the situation. One afternoon there were several children playing in our living room. Jimmy and Bobby were loading blocks on trucks and transporting them from one chair to another. All of a sudden Barbara, who had been sitting quietly watching them from the other side of the room, rushed at the trucks and dumped the blocks all over the floor.

The two boys protested vigorously. I had to step in. "Barbara just wants to play with you," I explained.

When Jimmy and Bobby understood, they were perfectly willing to let Barbara join in the fun, and I learned that one way to teach unselfishness is to help your child understand other people's wishes.

Jimmy is fifteen now. I never associate the word "selfish" with him. I think of unselfishness as one of his outstanding personality traits, perhaps the very one which has won him so many friends. (Yes, Bobby is still our most frequent visitor.)

I know that training from infancy is what helped Jimmy accomplish unselfishness. First, learning that he was not the only important member of the household; second, learning that unselfishness was not an instrument for attention getting; third, acquiring the habit and feeling the pleasure of helping others; fourth, finding there is joy in sharing; and fifth, trying to understand the wishes of others—these were the means by which he learned unselfishness.

Celestial Culture Envisions Celestial Personality

(*Continued from page* 182)

particular ways of responding to various situations must be observed. Ennobling feelings and aspirations are essential, and these can only be instilled in a person through a spiritual culture.

God declares that his objective is "to bring to pass the immortality and eternal life of man," and that God's glory is his intelligence. He also states that he desires man to obtain the same intelligence which he himself has obtained. To aid in making this possible, he has provided a culture which will enable an individual to develop within his soul those spiritual traits which characterize a Godlike personality, for these will be the only people who can enjoy living in the presence of God.

Conversely, if a person chooses to live in a different culture, one that is analogous to the telestial world, he will obtain but a telestial personality. If an individual shapes his life around lying, stealing, and sensual pleasures, a celestial culture would hardly appeal to him. A similar analogy may be made for those of a terrestrial nature. Likewise, those who seek a maximization of their full potential, that of becoming a God, must continually choose the culture which God has provided for exaltation.

In God's celestial culture he has set up a system of behavior, of values, traits, norms, authority, responsibility, organization, activities, teachings, and a source of nourishment for man's soul—the Holy Ghost —which will provide the faithful with spiritual experiences necessary for the development of a celestial personality. And just as the products of each culture are different from those of other cultures, each having patterns unique to its own people and culture, hence the souls reared in God's culture are a "peculiar" people, living in the world but not of the world.

Therefore, it is through observing the teachings of Jesus Christ and committing ourselves to his culture, including his ordinances and commandments, and serving our fellow men in the manner which he prescribes, that will assist us to be like him.

The foregoing teachings constitute some of the reasoning behind such scriptures as:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

"For all that is in . . . the eyes, and the pride of life, is not of the Father, but is of the world." (1 John 2:15, 16.)

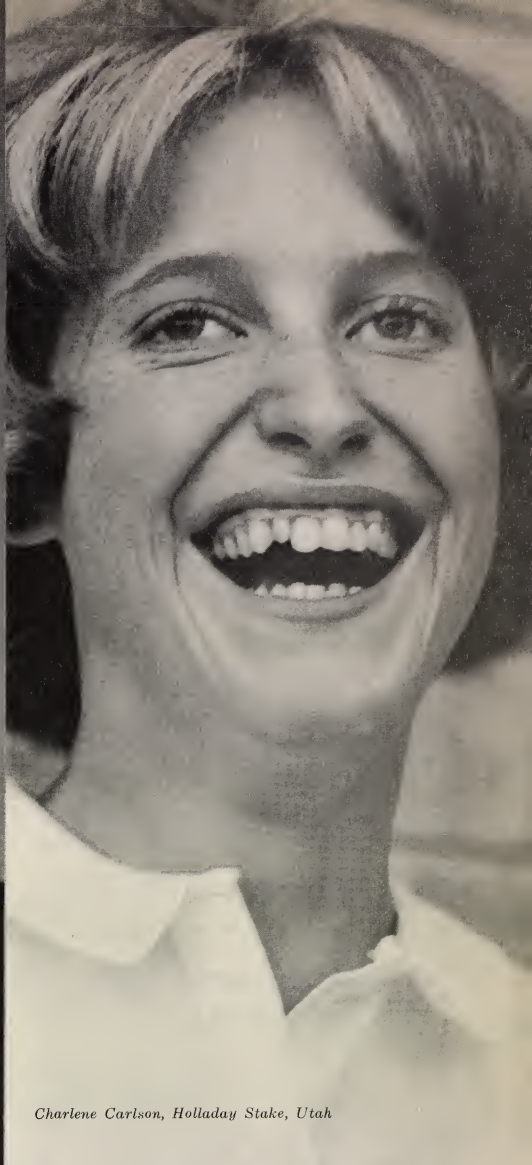
In Matthew 6:19-24, the Lord speaks of "treasures" as the outgrowth of our values. If we strive for the values of the world, our treasure is worldly. But worse, we develop personality traits compatible with the world, just as the Master declared, "there will your heart be also." Jesus pointed out the impossibility of continuing to love the world and the things of the spirit: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24.) Why? Because in serving, a person becomes the likeness of the featured thing he continually serves, hence one cannot worship both God and Mammon.

One's personality is most difficult to change. Amulek declares: "Ye cannot say, when you are brought to that awful crisis, that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit [with its personality] which doth possess your bodies at the time that ye go out of this life, that same spirit [with its personality] will have power to possess your body in that eternal world." (Alma 34:34.)

In keeping with our theme, the invitation to "come out of Babylon," to live in, but be not of the world, is an invitation to structure one's values continually on "God's culture"; thus acquiring for oneself a "celestial personality," both here and in the life to come.



Tom Llewelyn, Detroit Stake, Michigan



Charlene Carlson, Holladay Stake, Utah

The Era of Youth

March 1963
Marion D. Hanks, Editor;
Elaine Cannon, Associate Editor

Be Ye Separate

BY MARION D. HANKS

". . . all you that are desirous to follow the voice of the good shepherd, come ye out from the wicked, and be ye separate, and touch not their unclean things; . . ."
(Alma 5:57.)

". . . be ye clean, that bear the vessels of the Lord."
(Isaiah 52:11.)

The two handsome young deacons reverently passing the Sacrament of the Lord's Supper to the small British congregation reminded one of other fine Latter-day Saint young men performing similar service for the Master all over the globe. They were 12 years old, clean, wholesome, manly, clear-eyed boys. Quietly and worshipfully they completed their sacred assignment and took their chairs in the congregation with the other members of the Church. I sat watching gratefully, thinking of the Good Shepherd and repeating to myself the words . . .

". . . be ye separate. . . ."

". . . be ye clean, that bear the vessels of the Lord."

"A DISTINCTION WITH A DIFFERENCE"

It is truly a *distinction* to be a member of The Church of Jesus Christ of Latter-day Saints, if being one makes you *different* from what you otherwise might be and from what the crowd often is. Young people often dislike the notion of being *different*, they like to be one of the gang. Your parents and teachers and church leaders know this and understand the need for youth to be accepted and respected. But they also know that a Mormon boy or girl must sometimes choose between being "accepted" by the wrong crowd or "respected" by the right one. They know that the Lord has spoken plainly on the subject, saying:

"COME YE OUT FROM THE WICKED"
"BE YE SEPARATE"
"TOUCH NOT THEIR UNCLEAN THINGS"

Does this need much interpretation or application to your particular circumstances?

Think now about your immediate future. Young men, think of bearing the Sacrament trays, of breaking the bread and preparing the water, of kneeling to utter the sacred blessing. Think of

holding your missionary credentials. Think of placing your hands on the head of a person who is ill to bless him, or of taking the hand of your bride in the holy temple, or of holding your own infant in your arms and to give it a name and blessing before a congregation of the Saints.

Lovely girls, think of accepting the hand of your chosen one in the temple, consider the caress of your fingertips on your baby's lips, your cool hand on a loved one's fevered brow.

"BE YE SEPARATE . . ." "BE YE CLEAN, THAT BEAR THE VESSELS OF THE LORD . . ."



Elaine Cannon says, "It's a bright idea"

not to hide your candle under a bushel (read Matthew 5:15-16 once more in terms of YOU).



to dream dreams and make wishes, remembering that your Aladdin's lamp is your willingness to work to make things come true.



to hitch your wagon to a star . . . to look heavenward . . . to think big . . . to climb high . . . to cultivate the upward reach.



to admit that Jesus wants you for a sunbeam, too. He needs teens as well as toddlers to light the way for others.



to flash your smile, beam your beam upon those you meet. Watch their faces light up, too.

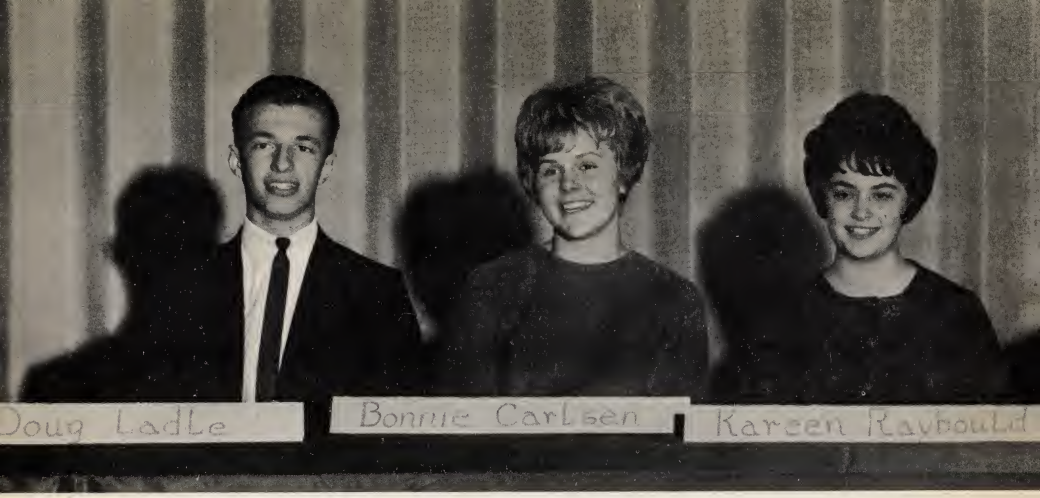


to realize that the moon has many moods, many faces. So have you! Each of its is lovely. Are yours?



to let the warmth of your hearth spread the warmth of your heart. Popcorn and people and firelight spell fun.





How can I put the teachin

The following is a transcript of a tape recording made of an informal panel discussion conducted by members

Moderator: We as seminary students are happy for this opportunity to discuss with you the subject, "How can we as LDS youth put Christian principles into action in our lives?" We already realize the importance of this particular question so may we begin the discussion by asking the question, "How do you feel that we as young Christians can promote and incorporate the principles that Christ taught into our lives?"

Doug: I feel that one of the most important ways is through daily prayer.

Kareen: *Yes, but it's more than just saying our daily prayers. I agree that Christ taught us to have individual prayer, but it is more than just praying. We should become more conscious of God and make it a habit at least twice daily to have our personal prayers.*

Kenneth: Group prayer before games, meetings, and rehearsals for different events is invaluable and makes us want to do our best. But we shouldn't stop here. After the event we should close in prayer and give thanks.

Bonnie: *Let's not forget the importance of having prayer as a family in our family hour. I agree with what has been said about prayer, but let me add this. By praying with the family it teaches us all how to pray and especially the younger children. We can promote the teachings of Christ by beginning each meal with prayer regardless of where we are eating. It doesn't have to be long and spectacular but a mere tilt of the head, closed eyes, and a few silently uttered words meant in sincerity is sufficient.*

Moderator: These have been some excellent suggestions concerning prayer. Are there any other ways in which we can incorporate Christian principles and adapt them into our lives?

Bonnie: *Yes, I feel I can promote Christian principles into my life by encouraging good family*



gs of Christ into my life?

of the Rexburg (Idaho) Seminary under the direction of Brother Glayde Hill. How do you feel about what has been said?

relations. We should do the dishes with a smile, put away our clothes, make our bed, assist Mom with the evening meal, even if it's just volunteering to stir the gravy. When it's time to make the bed, don't just make your half and leave the other half for Sis. Why not make the whole bed and perhaps even pick up your sister's things as well? Family memories are lasting memories. Things like popping corn together, pulling taffy, decorating the Christmas tree together, even if little sister does hang the ornaments on up-side-down. Sharing is definitely a Christian principle. We can share our belongings and teach our younger brothers and sisters to share by setting the example.

Doug: We can become very close to our father's work and share in his spirit by helping him with his responsibilities. We can meet him at the store and sweep the floor in the evening, shine his shoes while we are in the process of shining our own, or surprise him by washing the car without being told to.

Stuart: We can help promote Christian principles and better family relations by doing everything we do with a happy Christlike spirit. Groaning or finding fault never made for pleasantries.

Moderator: Christ taught us many lessons. What other ways can we adapt his principles to make them part of our lives?

Stuart: We can make Christian principles come to life by showing our love toward our fellow men through service. Christ stressed this throughout his life. If we truly want to help someone, we must be awake and on our toes to catch the opportunities as they present themselves. We can help those who are older to mow lawns, chop wood, wash the big front room window and merely let them know that we have willing hearts and able hands. We can give comfort and condolance to those who have just lost a loved one or who are ill.

Kenneth: As Christ went about doing good, we too can do the same by boosting morale. At these times it can be doubly important when we share our testimonies with both our word and our deed.

Stuart: I feel that at the close of the day if we can answer yes to the question, "Have I done any good in the world today?" then we are promoting Christian principles. We should consciously think up ways to delight others.

Lorraine: *We can welcome newcomers to church by a friendly smile and handshake. We can say hello to the shy guy on the way to our next class in school.*

Kareen: *Along the line of service, we can do our part in the church programs by leading singing, taking a part in the one-act play, and giving a 2½ minute talk with the attitude, "Not that I have to, but that I want to."*

Doug: As fellows, we should remember the rules of proper etiquette by opening doors for ladies, carrying in the groceries for mother, helping them with their coats, and holding their chairs at the dinner table.

Kareen: *Girls can be of service by baking an extra loaf of bread or an extra dozen cookies and taking them to the shut-in or the widower just down the street.*

Lorraine: One of the finest ways to promote Christian principles is by showing respect to both people and property. Respect other members of the family by looking out for their welfare and happiness. If you enjoy getting up at an early hour to study and your sister likes to sleep for that extra half hour, we should be quiet so she can.

Stuart: We can show respect to parents by asking for their advice even if we don't think that we need it. It may even surprise us by the answer we get.

Kenneth: We can respect others by not making fun of their beliefs or making light of a person if he is of a different race or cultural environment. It helps ourselves to grow and develop as well as these persons to involve them in our activities.

Kareen: *We should respect others by sharing only the good we have heard rather than the bad. We seldom know both sides of the story when we have heard it from only one person.*

Lorraine: *We should have respect for church and civic buildings by not marring them. We can refrain from sticking gum under the seats and dropping paper on the floors.*

Kenneth: I would like to think that we respect church officials and those who hold government offices—not only respect but offer our support.

Stuart: Even those who are not quite as fortunate as ourselves, we have no right to make fun of them because of the clothes they wear or the way they wear their hair.

Doug: In the schoolroom we should have respect for the teacher and our classmates. We should listen when we should be listening and not infringe on another person's right to speak or to study.

Moderator: Would setting an example have anything to do with promoting Christian principles?

Doug: Yes; Christ was such an influence on the world because of the example which he set. By our attitude toward school and our studies we can undoubtedly influence quite a few, our grades being the products of our studies. We can set an example to our friends and families by attending our church meetings and seminary classes regularly with a pleasant, wholesome spirit.

Kenneth: We can set an example by the clothes we wear, the things we do, and the way we talk.

Lorraine: *We can keep the Sabbath holy by learning to say "No" when offers of pleasure and light mindedness present themselves.*

Stuart: We can avoid places and circumstances where we know already that temptation and evil delights in being.

Lorraine: *Our younger brothers and sisters really look up to us. We can set an example for them to follow by speaking kindly of each other and*

living the type of life that we would like them to live.

Kenneth: As LDS teens we really have a responsibility to set an example because of our non LDS friends. They seem to be continually watching and waiting for us to make a mistake so they can call it to our attention. We can set this example and promote Christian principles by being honest. We must be honest with ourselves, with others, and with our God. Cheating in tests is not going to benefit anyone. Neither will it benefit us to take the family car without asking for it nor will it help save a life to run a stop sign. Shoplifting is becoming a major problem in the United States.

Stuart: We should be honest and fair with others in just little things as well. Even if it is just giving another his rightful turn or returning the miscounted change.

Kenneth: Admit you make mistakes. Tell others you are sorry and you will try to do better.

Bonnie: *We can be honest with God by paying an honest tithing and fast offerings.*

Doug: It would be admirable as well as honest to take credit only when credit is due. This includes doing your own assignments and writing your own term paper instead of borrowing from your neighbor.

Lorraine: *When we work for another person we should not only put in our time but also give him an honest day's work.*

Stuart: We can incorporate all of these principles into our lives and receive help in doing it if we will only ask our Father in heaven for that help. In these prayers let us make it a practice to remain on our knees until we feel the Spirit and nearness of our God.

Moderator: There are undoubtedly many ways in which we can and should promote and adapt Christian principles into our lives. We realize that we have covered only a few of the many ways but hope that we have given you some ideas whereby you can grow and incorporate the Master's teachings into your own lives in a way that will be meaningful and applicable to you.

Thou shalt Love the Lord

BY JUDITH STEPHAN

Know the Lord!

How can you love someone that you do not know? One of the most basic problems facing you in life is that of establishing your personal relationship to God. Knowledge and communication are vital in becoming acquainted with him. Search the scriptures. They reveal the character and personality of God. Seek the Lord in person in your own prayers. Find out his will concerning you individually.

Show your love for the Lord!

Your knowledge must lead to action. Pattern your life after his will—in school, at play, at home!

Share your love for the Lord!

As your life changes, it will have a marked influence on those around you. You will find that your love for the Lord can actually be shared. You can work in partnership with God in three exciting ways: by your example to the members, by seeking investigators, by doing genealogical work for the salvation of the dead.

Endure in your love for the Lord!

After you find the Lord, experience his love, and share it with others, be unwavering in your devotion to him. . . . "And if thou art faithful unto the end thou shalt have a crown of immortality, and eternal life in the mansions which I have prepared in the house of my Father." (D&C 81:6.)

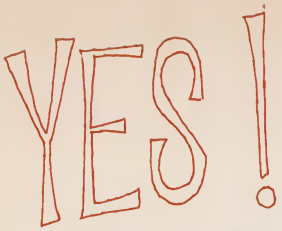
The future of the Church is in your hands. Since you'll want to be a worthy leader, here is some practical help for you.

YOU CAN BE A LEADER

BY EMILY S. BENNETT



Melanie Richards, Allen Salisbury, Mt. Olympus Stake, Utah



YOU ARE A LEADER
—if you can lead yourself
—if you can follow the suggestions that you give to yourself
—if you can experience the joy and self respect that comes with self-discipline and self-control.

Maturity may very well be marked by that moment when external discipline is no longer necessary because you have learned to "handle yourself." It's a wonderful change when this occurs because whether we achieve at sixteen or sixty-five or ninety-five—we've arrived! Wisdom, humility, vigor, and joy all follow right along.

At any age, we all have to progress from where we are. So sit down and ask yourself these questions:

What are the areas wherein I have mastered myself? Almost—or completely?

Do I handle my temper? My appetites? My sense of humor?

Have I learned to do my work—home, school, or other—when and how I should?

Have I developed a feeling for the "Fitness of things?"

Am I growing in consideration and tact? Do I get along well with family and friends?

Do I honor my word—keep my promises?

Can I exercise compassion, understanding, tolerance, and sympathy without forsaking any basic principles?

Can I pass up the desire to win when the cost is too great?

Can I refrain from interruption, interference, cheating, and white lies?

Can I avoid reading, listening to, or repeating gossipy or unsavory stories?

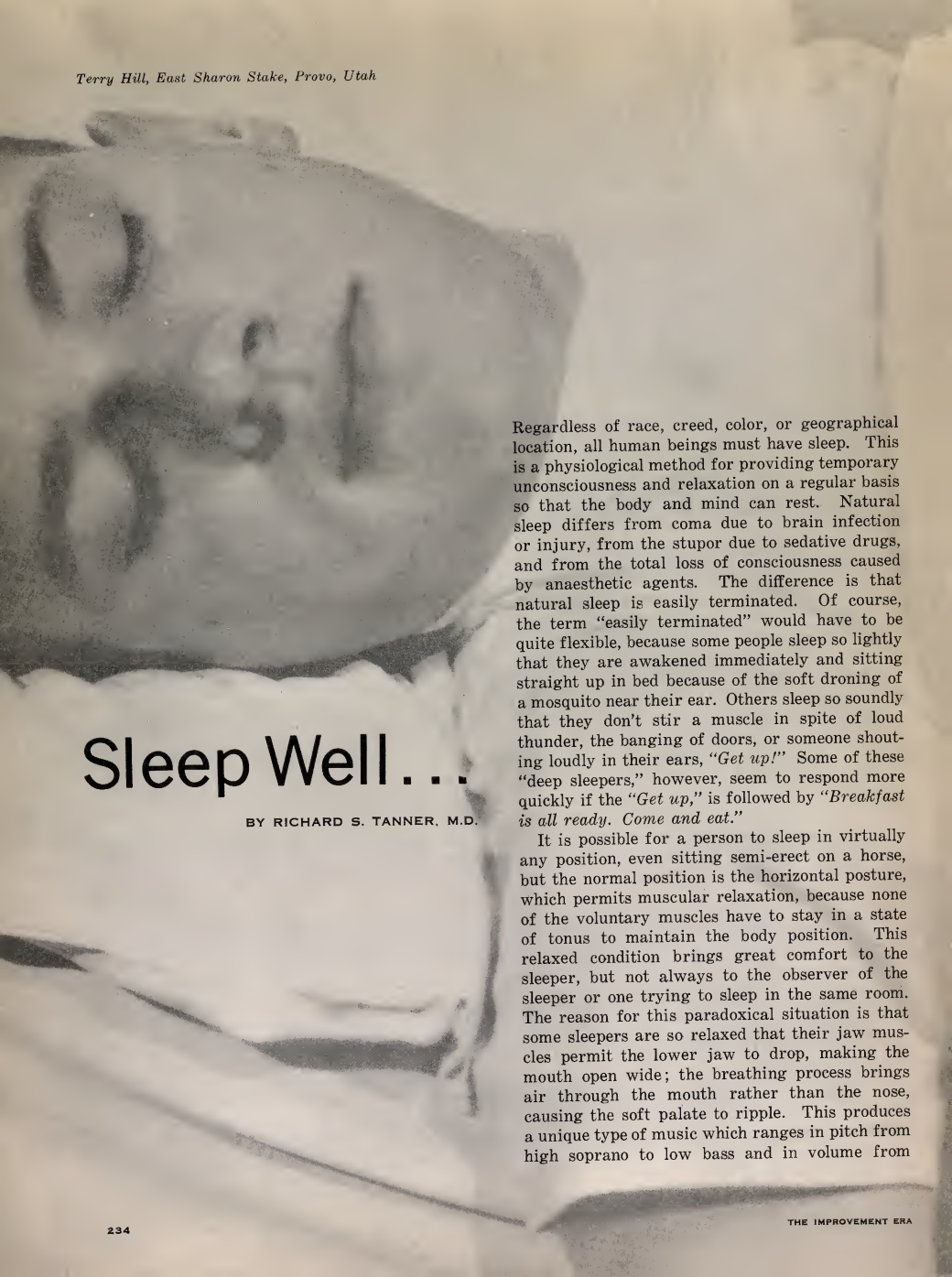
If in any of these spots you are on top of yourself, you are a leader in that field. Rejoice and work harder at your weak points. Turn your failures into successes. Don't give way to discouragement—that's part of the self-discipline. Improve today, tomorrow, next week, next month.

Here are two final suggestions: First, watch your words. There is a wonderful promise given to all of us in the New Testament, James 3:2.

"If any man offend not in word, the same is a perfect man and able also to bridle the whole body."

Think of that when Mother says, "No." Instead of bursting into fiery words and quenching tears, accept pleasantly—and you will be master of the situation. You will be showing maturity, and maybe because of this your parents will be inclined to say "yes" next time.

Second: Be happy! You *can* be, you know. This, too, is a discipline, but it is what life is for!



Terry Hill, East Sharon Stake, Provo, Utah

Sleep Well . . .

BY RICHARD S. TANNER, M.D.

Regardless of race, creed, color, or geographical location, all human beings must have sleep. This is a physiological method for providing temporary unconsciousness and relaxation on a regular basis so that the body and mind can rest. Natural sleep differs from coma due to brain infection or injury, from the stupor due to sedative drugs, and from the total loss of consciousness caused by anaesthetic agents. The difference is that natural sleep is easily terminated. Of course, the term "easily terminated" would have to be quite flexible, because some people sleep so lightly that they are awakened immediately and sitting straight up in bed because of the soft droning of a mosquito near their ear. Others sleep so soundly that they don't stir a muscle in spite of loud thunder, the banging of doors, or someone shouting loudly in their ears, *"Get up!"* Some of these "deep sleepers," however, seem to respond more quickly if the *"Get up,"* is followed by *"Breakfast is all ready. Come and eat."*

It is possible for a person to sleep in virtually any position, even sitting semi-erect on a horse, but the normal position is the horizontal posture, which permits muscular relaxation, because none of the voluntary muscles have to stay in a state of tonus to maintain the body position. This relaxed condition brings great comfort to the sleeper, but not always to the observer of the sleeper or one trying to sleep in the same room. The reason for this paradoxical situation is that some sleepers are so relaxed that their jaw muscles permit the lower jaw to drop, making the mouth open wide; the breathing process brings air through the mouth rather than the nose, causing the soft palate to ripple. This produces a unique type of music which ranges in pitch from high soprano to low bass and in volume from



Sleep well—that's the answer to a great part of your problems. Your good looks, clear thinking, quick response, sparkling disposition depend on it. If it's energy you are after—sleep is a must.

pianissimo to fortissimo which, in spite of its great variations, has never become popular. It is a symphony called "snoring."

The most comfortable place to do your relaxing is in a good, firm bed, but the most dangerous place to be sleeping is probably behind the steering wheel of a moving automobile. The slightest drowsiness felt by the driver of an automobile should not just prompt him to keep slapping himself in the face or to try to hold his eyelids open but should immediately direct him to pull the car off of the road, turn off the motor and let himself drift off long enough to overcome this dangerous somnolence.

Our Father in heaven has emphasized the importance of regular hours of sleep by stating in the Doctrine and Covenants, section 88, verse 124: *". . . retire to thy bed early, that ye may not be weary; arise early, that your bodies and minds may be invigorated."* Medical research has now helped to explain why sleep is so important to good health. When a person is deprived of adequate sleep, he notes marked muscular weariness, and so is not nearly so efficient physically as when he is rested. Athletic coaches are very much aware of this, and so they insist on their team members retiring at regular and early hours, especially the night before competitive performances. Resistance to infectious diseases is affected greatly by regular hours of rest. Recurring throat, sinus, lung, and other infections are much more commonly found in those people who fail to establish and maintain proper habits of sleep. Mental efficiency is also diminished by inadequate rest, so if an individual expects to do his very best in schoolwork, especially at the time of examinations, he must have given the cortex of his brain time to rest.

Other features of bad behavior because of sleep deprivation are irritability to the point of irascibility in people who are normally even-tempered, and mental disorganization leading to "daydreaming" and hallucinations. History has also demonstrated that a person's thinking is more easily influenced into erroneous paths when he is overtired. Prisoners-of-war have been "brainwashed" into accepting ideas that they would have always rejected if they had been permitted to have adequate sleep. Innocent people have made and signed confessions of crimes simply because they had been put under continuous interrogation (the third-degree method) until they were so tired that they failed to realize the seriousness of their self-incrimination.

Humanity's most powerful enemy, Satan, also takes advantage of the weakness and poor judgment that accompany lack of rest. Under these conditions he finds it much easier to get people to succumb to the temptation to be immoral, dishonest, and to reject the spiritual teachings of God, our Father.

Sleep and the hours in bed can also be overdone, so that a person can be failing to accomplish the things he should be doing because of laziness. As the words of a well-known song state: *"Lazybones, sleeping in the sun. How you 'spect to get your day's work done? Never get your day's work done, sleeping in the noonday sun."*

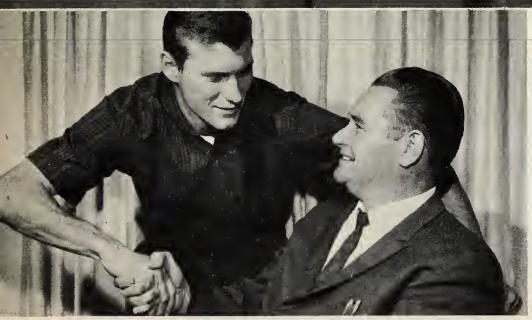
Thus, it is very apparent that all the sons and daughters of God clothed in the bodies of mortality need to "retire early—not be weary, arise early—be invigorated." So, no matter in what part of the world they live or in what words their languages express this important idea, they all need to

"SLEEP WELL."

A new star is on the horizon in America's national pastime—baseball—in the form of Kenneth Hubbs of the Chicago Cubs, the National League's "Rookie of the Year." The twenty-year-old athlete is an active member of the Colton Ward, San Bernardino (Calif.) Stake. Hubbs, who set two major league records for fielding during his first year in the majors, drew nineteen out of a possible twenty votes for the "Rookie" honors among the members of the Baseball Writers' Association of America who participated in the balloting. Ken gained national prominence when he smashed two 14-year-old major league records by playing in 78 straight games without making an error and handling 418 chances during that time. He had a batting average of .260 in 160 games for the Cubs. Ken also scored 90 runs and drove in 49 tallies.

• A much sought after prep star, Ken earned 11 varsity letters at Colton High—four in baseball, three in basketball, and two in football. He was named all-state in all three sports and all-America in football and basketball. • Ken followed his older brother Keith to Brigham Young University. Keith had been a standout football star for the Cougars, but Ken never wore a BYU uniform. Instead he signed a professional contract with the Chicago Cubs. Ken plans to finish his education at BYU during the off seasons. He is currently attending San Bernardino Valley College so he can spend some time at home. He has had a close relationship with his father through the years, and the two are common companions at church and athletic functions. When Ken was two, his father was crippled by polio and confined to a wheel chair. Nevertheless, Father Hubbs became his son's "coach." From his wheel chair he would instruct, play catch, pitch for batting practice, and wrestle with young Ken. His father developed such strong arms that through the years Ken could never best him. • As Ken became an outstanding Little League, junior, and senior high school star, it was only natural that a major league contract would follow. It was at the end of his son's high school career that the father put aside his desire to see his son play college football and gave his consent to the joining of the Chicago organization. Ken himself wanted to participate in the BYU athletic program but felt it was best to get started in professional baseball as young as possible. • By the time high school graduation arrived, Ken's honors included high school student-body president, seven individual awards (two with 100 percent seals), American Legion award for outstanding boy, star in Little League World Series, a seminary graduate, and four years on the student council. • When Ken was student-body president, his activities drew national recognition from Drew Pearson, and when a high school in Tennessee was bombed, he fostered the idea of each student at Colton buying one brick to help rebuild the school.

"It is doubtful if a more outstanding young man has ever been produced in our area," says Bishop Lyman Madsen of the Colton Ward. "Kenny is and always has been a dedicated member of the Church. He has always honored his priesthood and represents true strength and solidarity in the gospel." At present, Ken is teaching a Sunday School class and assisting with the Exploring and Aaronic Priesthood programs. Each week he fills a half-dozen speaking engagements to church and civic groups. • When Ken was named to the major league all-star team last summer, the members of his "season" ward of North Shore Second Ward, Chicago (Ill.) Stake, strutted with pride. He was breaking both the National and American league records in fielding and was rumored for the "Rookie" honors, but their pride was reflected in other areas, too,—on the west coast, at Colton, by his college, BYU, and most of all by his family, the Eulis E. Hubbses. BY REED BLAKE



Above: Young admirers at Salt Lake City's Derks Field get autograph from the 1962 Rookie of the Year during Utah appearance.

At left: Eulis E. Hubbs congratulates his son on setting two new major league records for fielding. Through the years the two have been close companions.

Conversation Piece

"The wonderful thing about a youth conference is the youth!" Ask anyone who has been in on such an event, and you'll get quick agreement that it doesn't matter whether you are in Guatemala or Germany the youth on the scene are spirited and spiritual, full of fun and friendly, eager to learn and eager to play. In every case the young people are thrilled to meet and mingle with others of their faith in great number. Teens from the Central and North German Missions and the Hamburg Stake gathered in Goslar for eight full days of sightseeing, swimming, speech contests, sport events, a "Hoodlum Dance," mountain climbing (especially Rammelsberg), panel discussions (Our Responsibility as German Citizens) and testimony bearing. High light of the event was the pioneer program around the campfire. • *In Guatemala City boys and girls from Guatemala and El Salvador united for the first youth conference of the Central American Mission. Mid guitars, folk dances, sports, and spiritual events, the five hundred participants enjoyed three activity-filled days of fellowship and fun. Dale R. Curtis of the YMMIA general board was a special guest. President Leslie O. Brewer was in charge.* • Boating, biking, talent shows, picnics on an island, and a performance of favorite hymns before a special meeting were features of the youth conference participated in by boys and girls from the Alaska-Canadian Mission. What a thrill for young Anne Butler, a member of the Church just two years, to sing a solo for President Hugh B. Brown,



At right and below: Hiking, worshiping . . . part of the West German mission youth conference





Voices of Zion Choir, Guatemala



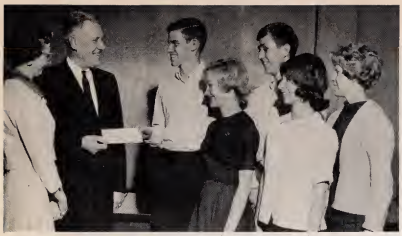
Rollicking, racing during Guatemala conference



Anne F. Butler, soloist during Alaskan-Canadian Youth meet



Teams and trophies and the inspiration of President George Z. Aposhian at the Central Atlantic States Mission event



Skyline Seminary officers (l-r) Ken Thorell, pres.; Darlene Clegg, sec.; Tom Payne, 2nd vice pres.; Judy Gibson, hist.; and Susan Knight, 1st vice pres., present Improvement Era subscription check to YWMIA President Florence S. Jacobsen, Era associate general manager, and YMMIA Superintendent G. Carlos Smith, Jr., Era general manager.

President Milton L. Weilenmann, and other visiting dignitaries at a huge Sunday meeting. Vancouver University campus was the scene of their conference.

• *Four hundred young people converged on Cave Spring High School in Roanoke, Virginia, for the Central Atlantic States Mission's Youth Conference. Each district presented a dramatic or musical skit . . . a formal dance was held . . . basketball played and food eaten with great relish. Especially precious to all was the experience of joining together for a spiritual hour of testimony bearing.*



Malmo MIA party featured folk dancing

• Meanwhile, back in Salt Lake City, seminary students at Skyline High school have done themselves proud in a project which will mean their brother and sister teens can read The Improvement Era, too, with its coveted youth section (most countries have no such magazine for their youth!). Eight hundred and twenty-four students, under the direction of Principal Preston Glade and teacher John F. Heidenreich raised $1,526 in two weeks which will be used as gift subscriptions to The Improvement Era. The subscriptions will be distributed under the direction of President Marion D. Hanks of the British Mission and member of the First Council of the Seventy. • *When teens in Malmo, Sweden, get together for fun they have it! A recent party featured skits presented on an improvised stage, good food, folk dancing which grew into ballroom dancing and the fine help of Elders Richard W. Baumann and Paul Orme to keep things going.*



Birta Klasgard emotes as a Viking during skit in Sweden

About this month's Era of Youth authors

data by Evelyn Marshall

Richard S. Tanner . . . has worn many hats at various times . . . doctor, YMMIA general board, Temple Square guide, bishop.

Emily Bennett . . . (Mrs. Harold H.) . . . long time YWMIA board member, including 13½ years in its presidency . . . mother of eight.

Judith Stephan . . . YWMIA president . . . penned original musical Lisa which rated widespread raves.

Reed Blake . . . professional writer . . . formerly on faculty at Dixie College . . . has after-hours preference for things hot and cold with Mexican food and dry powder skiing.

The Last Word

In the old days a little Scotch woman always placed her lamp in the window. Asked why she did this, she retorted with spirit, "And why not? Placing it there dinna' rob me of any light, and its gleam may be a boon to someone passing by."—Focus

Little Tommy came home with two black eyes. "Fighting again!" said his mother. "Didn't I tell you to count to one hundred whenever you lost your temper?" "Yes, I know," replied Tommy, "but the other boy's mother only told him to count to fifty."

Few of us get dizzy from doing too many good turns.

It is not what we take up, but what we give up, that makes us rich.—Descartes

Nothing great was ever achieved without enthusiasm. — Emerson



When telling two young children the story of "Cinderella" the baby-sitter ended with, "And they lived happily ever after." "That's impossible," said the little boy. "They must have had children!"

So often we seek a change in our condition when what we need is a change in our attitude.

An engagement is like a telephone call: she got his number, he gave her a ring.—J. W. Pelkie

Personality has the power to open many doors, but character must keep them open.

One evening when Thomas Edison came home from work, his wife said to him, "You've worked long enough without a rest. You must go on a vacation." "But where on earth would I go?" asked Mr. Edison. "Just decide where you would rather be than anywhere else on earth," suggested the wife. Mr. Edison hesitated. "Very well," he said finally. "I'll go tomorrow." The next morning he was back at work in his laboratory.—Sunshine Magazine





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